The Torch of Perpetual Guidance, an Exposé on Ziyarat Ashura of al-Imam al-Husayn b. Ali

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بسم الله الرحمن الرحیم

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Contents

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point

This text is a gateway to understanding the essence and ettiquete of Ziyarat and Du'a, primarily Ziyarat-e-Ashura, which has then been singled verse by verse, and .has been explained in detail

Note From the Translator

May the peace and mercy of Allah be upon you. This work, a brief expose on Ziyarat 'Ashura was originally translated as a work which would be sent via email in a series of 'weekly thoughts'. It is for this reason, that we decided to keep each section short and concise – ۴۰۰ words at maximum. Obviously, much more can and has been said and written about this visitation, which some scholars deem as being Hadith al-Qudsi .or a sacred tradition taught directly by Allah (swt) to the followers of His path

Since we wished for this work to be released during the sacred month of Muharram ۱۴۲۶ AH/۲۰۰۵ C.E, it was decided to publish this work in electronic format in its .summarized version

Insha-Allah, with the power and permission of Allah (swt), we intend to revisit this translation, refer back to the original source and present a complete look at the explanation of this beautiful and moving greeting. This work is, Insha-Allah, expected

to be ready by the ‘Arbain (۴۰th) of the martyrdom of Imam Husayn (as) and his family .and friends

It should be noted that whereas

we have tried to remain faithful to the original text, we have added our own thoughts into some segments to better assist in this brief understanding – these will be amended in the final version.

and I have no success in my...

...work except with the permission of Allah

Arabic English Text of Ziyarat ‘Ashura

In the Name of Allah, the Source of General Mercy to all Humanity, the Source of Specific Grace to the Believers

Peace be upon you O’ Aba ‘Abdillah; Peace be upon you O’ son of the Messenger of Allah; Peace be upon you O’ son of the Commander of the Faithful and the son of the leader of the inheritors (of the Prophet); Peace be upon you O’ son of Fatimah, the leader of the women of the entire Universe.

أَلسَّلاَمُ عَلَيْکَ يَا أَبَا عَبْدِ اللّهِ، أَلسَّلاَمُ عَلَيْکَ يَا بْنَ رَسُولِ اللّهِ، أَلسَّلاَمُ عَلَيْکَ يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ، وَابْنَ سَيِّدِ الْوَصِيِّينَ،أَلسَّلاَمُ عَلَيْکَ يَا بْنَ فَاطِمَةَ سَيِّدَةِ نِسآءِ الْعالَمِينَ،

Peace be upon you O’ the one who was killed and whose blood has not yet been avenged – and whose avenging is in the hands of Allah and peace be upon you, the son of one who was killed and whose blood has not yet been avenged (Imam ‘Ali b. Abi Talib) and peace be upon you O’ the one who was alone, an individual (killed). Peace be upon you and also upon those souls who accompanied you to your annihilation.

أَلسَّلاَمُ عَلَيْکَ يَا ثَارَ اللّهِ وَابْنَ ثَارِهِ وَالْوِتْرَ الْمَوْتُورَ، أَلسَّلاَمُ عَلَيْکَ وَعَلَى الأَرْوَاحِ

الَّتِی حَلَّتْ بِفِنَآئِکَ،

Upon you and upon all of those (who were killed) is the Salam of Allah from me for .eternity, as long as the night and the day remain

عَلَيْکُمْ مِنِّی جَمِيعاً سَلاَمُ اللّٰهِ أَبَداً مَا بَقِيتُ وَبَقِیَ اللَّيْلُ وَالنَّهارُ،

O' Aba 'Abdillah! Surely the tribulations are great and unbearable and your tragedy is great for us, and for all the people of Islam and unbearable and great is your tragedy .in the heavens and for all of the dwellers of the heavens

يَا أَبَا عَبْدِ اللّٰهِ، لَقَدْ عَظُمَتِ الرَّزِيَّهُ وَجَلَّتْ وَعَظُمَتِ الْـمُصِيبَهُ بِکَ عَلَيْنَا وَعَلٰى جَمِيعِ أَهْلِ الإِسْلاَمِ، وَجَلَّتْ وَعَظُمَتْ مُصِيبَتُکَ فِی السَّمٰوَاتِ عَلٰى جَمِيعِ أَهْلِ السَّمٰوَاتِ،

May the curse (La'n) be upon those people who laid down the foundations for the .[oppression and wrongs done upon you, the family of the Prophet [Ahlul Bayt

فَلَعَنَ اللّٰهُ أُمَّهً أَسَّسَتْ أَسَاسَ الظُّلْمِ وَالْـجَوْرِ عَلَيْکُمْ أَهْلَ الْبَيْتِ

May Allah curse those people who denied you your position (O' Ahlul Bayt) and .removed you from your rank which Allah himself had granted you

وَلَعَنَ اللّٰهُ أُمَّهً دَفَعَتْکُمْ عَنْ مَقَامِکُمْ وَأَزَالَتْکُمْ عَنْ مَرَاتِبِکُمُ الَّتِی رَتَّبَکُمُ اللّٰهُ فِيهَا،

May the curse of Allah be upon those people who killed you and may the curse of Allah be upon those people who made it easy for them by preparing the grounds of your .killing

وَلَعَنَ اللّٰهُ أُمَّهً قَتَلَتْکُمْ، وَلَعَنَ اللّٰهُ الْـمُمَهِّدِينَ لَـهُمْ بِالتَّمْکِينِ مِنْ قِتَالِکُمْ،

I turn to Allah and I turn towards you and turn away from them and their adherents, .followers and friends

بَرِئْتُ إِلَى اللّٰهِ وَإِلَيْکُمْ مِنْهُمْ وَأَشْيَاعِهِمْ وَأَتْبَاعِهِمْ وَأَوْلِيَآئِهِمْ ،

'O

Aba ‘Abdillah! I am at peace with those who make peace with you and I am at war .with those who make war with you until the Day of Judgment

يَا أَبَا عَبْدِ اللّهِ، إِنِّی سِلْمٌ لـِمَنْ سالَـمَکُمْ، وَحَرْبٌ لـِمَنْ حارَبَکُمْ إِلی يَوْمِ الْقِيَامَهِ،

May the curse of Allah be upon the family of Ziyad and the family of Marwan and may .the curse of Allah be upon Bani Umayyah

وَلَعَنَ اللّهُ آلَ زِيَادٍ وَآلَ مَرْوَانَ، وَلَعَنَ اللّهُ بَنِی أُمَيَّهَ قَاطِبَهً،

May the curse of Allah be upon Ibn Marjana and may the curse of Allah be upon .“Umar b. Sa’ad and may the curse of Allah be upon Shimr

وَلَعَنَ اللّهُ ابْنَ مَرْجَانَه، وَلَعَنَ اللّهُ عُمَرَ بْنَ سَعْدٍ، وَلَعَنَ اللّهُ شِـمْراً،

And may the curse of Allah be upon the nation that carried out, saw and were silent at .your killing

وَلَعَنَ اللّهُ أُمَّهً أَسْرَجَتْ وَأَلْـجَمَتْ وَتَنَقَّبَتْ لِقِتَالِکَ،

May my father and mother be sacrificed for you. Surely my sorrow for you is great and I pray to Allah who has honoured your status and has also honoured me through you that He grant me the opportunity to seek your revenge with the victorious Imam .from the family of Muhammad

بِأَبِی أَنْتَ وَأُمِّی، لَقَدْ عَظُمَ مُصَابِی بِکَ، فَأَسْأَلُ اللّهَ الَّذِی أَکْرَمَ مَقَامَکَ، وَأَکْرَمَنِی بِکَ، أَنْ يَرْزُقَنِی طَلَبَ ثَارِکَ مَعَ إِمَامٍ مَنْصُورٍ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّی اللّهُ عَلَيْهِ وَآلِهِ.

O’ Allah! Make me worthy of respect with You through Husayn, peace be upon him, .both in the transient world and also the next life

أَللّهُمَّ اجْعَلْنِی عِنْدَکَ

وَجِيهاً بِالْحُسَيْنِ عَلَيهِ السَّلَامُ فِى الدُّنْيَا وَالآخِرَهِ،

O’ Aba ‘Abdillah! Surely I seek closeness to Allah and to His Messenger and to the Commander of the Faithful and to Fatimah and to Hasan and to you through love of you and through distancing myself from those who laid the foundations and those who built upon and carried out oppression and cruelty upon you all and upon your followers.

يَا أَبَا عَبْدِ اللّهِ، إِنِّى أَتَقَرَّبُ إِلَى اللّهِ، وَإِلَى رَسُولِهِ، وَإِلَى أَمِيرِ الْمُؤْمِنِينَ، وَإِلَى فَاطِمَهَ، وَإِلَى الْحَسَنِ، وَإِلَيْكَ بِمُوَالاَتِكَ، وَبِالْبَرَاءَهِ مِمَّنْ قَاتَلَكَ، وَالْجَوْرِ عَلَيْكُمْ وَأَبْرَأُ إِلَى اللّهِ وَإِلَى رَسُولِهِ مِمَّنْ أَسَّسَ أَسَاسَ ذَلِكَ وَ بَنَى عَلَيْهِ بُنْيَانَهُ، وَجَرَى فِى ظُلْمِهِ وَجَوْرِهِ عَلَيْكُمْ وَعَلَى أَشْيَاعِكُمْ،

I disassociate myself from them through Allah and through all of you and I seek nearness to Allah and then to you through love for you and your friends and disassociation with your enemies and from those who want to fight against you and disassociation from their adherents and followers.

بَرِئْتُ إِلَى اللّهِ وَإِلَيْكُمْ مِنْهُمْ، وَأَتَقَرَّبُ إِلَى اللّهِ ثُمَّ إِلَيْكُمْ بِمُوَالاَتِكُمْ وَمُوَالاَهِ وَلِيِّكُمْ، وَبِالْبَرَاءَهِ مِنْ أَعْدَائِكُمْ، وَالنَّاصِبِينَ لَكُمُ الْحَرْبَ، وَبِالْبَرَاءَهِ مِنْ أَشْيَاعِهِمْ وَأَتْبَاعِهِمْ،

Surely I am at peace with those who are at peace with you and I am at war with those who are at war with you and I am a friends to those who are friends to you and I am an enemy to those who are enemies to you.

إِنِّى سِلْمٌ لِمَنْ سَالَمَكُمْ، وَحَرْبٌ لِمَنْ حَارَبَكُمْ، وَوَلِيٌّ لِمَنْ وَالاَكُمْ، وَعَدُوٌّ لِمَنْ عَادَاكُمْ،

So then I ask Allah who has

honoured me with a cognizance of all of you and a cognizance of your friends that He also grant me the opportunity to disassociate myself from your enemies and that He place me with you – both in the transient world and also in the next life – and that he make me firm in your presence with a truthful stance both in the transient world and also the next life.

فَأَسْأَلُ اللّهَ الَّذِی أَكْرَمَنِی بِـمَعْرِفَتِكُمْ، وَمَعْرِفَهِ أَوْلِیَآئِكُمْ، وَرَزَقَنِی الْبَرَاءَهَ مِنْ أَعْدَائِكُمْ، أَنْ یَـجْعَلَنِی مَعَكُمْ فِی الـدُّنْیَا وَالآخِرَهِ، وَأَنْ یُثَبِّتَ لِی عِنْدَكُمْ قَدَمَ صِدْقٍ فِی الدُّنْیَا وَالآخِرَهِ

And I ask Him (Allah) that He enables me to reach to the honoured station with you in the presence of Allah and that He grant me the ability to seek the revenge of you with the rightly guided Imam from you, who shall surely come and speak the truth.

وَأَسْأَلُهُ أَنْ یُبَلِّغَنِی الْـمَقامَ الْـمَحْمُودَ لَكُمْ عِنْدَ اللّهِ، وَأَنْ یَرْزُقَنِی طَلَبَ ثَارِی مَعَ إِمَامٍ هُدىً ظَاهِرٍ نَاطِقٍ بِالْـحَقِّ مِنْكُمْ،

And I ask Allah for your sake and for the status and rank which you have with Him that He grant me that thing due to me showing grief and sorrow at your sorrows even more than of that which he gives in a person’s own grief and sorrows, and what great sorrow and tragedies you faced! How great was your tragedy for Islam and for all of the inhabitants of the heavens and the Earth!

وَأَسْأَلُ اللّهَ بِـحَقِّكُمْ وَبِالشَّأْنِ الَّذِی لَكُمْ عِنْدَهُ أَنْ یُعْطِیَنِی بِـمُصَابِی بِكُمْ أَفْضَلَ

مَا يُعْطِی مُصَاباً بِـمُصِيبَتِهِ، مُصِيبَةً مَا أَعْظَمَها وَأَعْظَمَ رَزِيَّتَهَا فِی الإِسْلَامِ وَفِی جَمِيعِ السَّمٰوَاتِ وَالأَرْضِ.

O’ Allah! Make me at this moment, one who receives from You prayers, mercy and forgiveness.

أَللّٰهُمَّ اجْعَلْنِی فِی مَقَامِی هٰذَا مِـمَّنْ تَنَالُهُ مِنْکَ صَلَواتٌ وَرَحْمَةٌ وَمَغْفِرَةٌ،

O’ Allah! Make me live the life of Muhammad and the family of Muhammad and permit me to die the death of Muhammad and the family of Muhammad.

أَللّٰهُمَّ اجْعَلْ مَـحْيَایَ مَـحْيَا مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمَـمَاتِی مَـمَاتَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

O’ Allah! This is the day (the Day of ‘Ashura) which the Bani Umayyah rejoiced upon (and is the day when the) son of the liver eater (the son of Hind b. Abu Sufyan – Mu’awiyah and his son Yazid) celebrated, the cursed son(s) (Yazid) of the cursed (Mu’awiyah), as said by You and Your Prophet at every place and occasion.

أَللّٰهُمَّ إِنَّ هٰذَا يَوْمٌ تَبَرَّکَتْ بِهِ بَنُو أُمَيَّةَ وَابْنُ آکِلَهِ الأَکْبادِ، اللَّعِينُ ابْنُ اللَّعِينِ عَلیٰ لِسَانِکَ وَلِسَانِ نَبِيِّکَ فِی کُلِّ مَوْطِنٍ وَمَوْقِفٍ وَقَفَ فِيهِ نَبِيُّکَ.

O’ Allah! Curse Abu Sufyan and Mu’awiyah and Yazid b. Mu’awiyah – upon them may Your curse be forever and eternity. And this is the day when the family of Ziyad were happy and so were the family of Marwan at their killing of Husayn, may the Prayers of Allah be upon him. O’ Allah! Increase upon them Your curse and (Your) painful punishment.

أَللّٰهُمَّ الْعَنْ أَبَا سُفْيَانَ وَمُعَاوِيَهَ وَيَزِيدَ بْنَ مُعَاوِيَهَ عَلَيْهِمْ مِنْکَ اللَّعْنَهُ أَبَدَ الأَبِدِينَ، وَهٰذَا يَوْمٌ فَرِحَتْ بِهِ آلُ زِيَادٍ وَآلُ

مَرْوَانَ بِقَتْلِهِمُ الْـحُسَيْنَ صَلَواتُ اللّهِ عَلَيْهِ. أَللّهُمَّ فَضاعِفْ عَلَيْهِمُ اللَّعْنَ مِنْكَ وَالْعَذابَ الأَلِيمَ.

O’ Allah! Surely I seek nearness to you on this day (the Day of ‘Ashura) and in this place (which I am in) and in all days of my life by disassociating myself from these people and sending curses upon them and through my love and friendship to Your Prophet and the family of Your Prophet, peace be upon him and upon all of them.

أَللّهُمَّ إِنِّی أَتَقَرَّبُ إِلَيْكَ فِی هٰذَا الْيَوْمِ، وَفِی مَوْقِفِی هٰذَا، وَأَيَّامِ حَيَاتِی بِالْبَرَاءَةِ مِنْهُمْ، وَاللَّعْنَةِ عَلَيْهِمْ، وَبِالْـمُوَالاةِ لِنَبِيِّكَ وَآلِ نَبِيِّكَ عَلَيْهِ وَعَلَيْهِمُ السَّلاَمُ.

O’ Allah! Curse the first tyrant who oppressed the right of Muhammad and the family of Muhammad and the next person who followed him on this path. O’ Allah! Curse the group who fought against Husayn and those who followed them and supported them and assisted them in killing him. O’ Allah, curse all of them!

أَللّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآخِرَ تَابِعٍ لَهُ عَلَىٰ ذٰلِكَ. أَللّهُمَّ الْعَنِ الْعِصَابَةَ الَّتِی جَاهَدَتِ الْـحُسَيْنَ وَشَايَعَتْ وَبَايَعَتْ وَتَابَعَتْ عَلَىٰ قَتْلِهِ، أَللّهُمَّ الْعَنْهُمْ جَمِيعاً.

Peace be upon you O’ Aba ‘Abdillah and upon the souls which were annihilated with you. Upon you, from me, is the peace of Allah for eternity, as long as the night and the day remain and please do not make this (Ziyarat) as my last contact with you. Greetings be upon Husayn, and upon ‘Ali the son of Husayn and upon the

.children of Husayn and upon the companions of Husayn

أَلسَّلامُ عَلَيْکَ يَا أَبَا عَبْدِ اللّهِ وَعَلَى الأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَآئِکَ، عَلَيْکَ مِنِّي سَلامُ اللّهِ أَبَداً مَا بَقِيتُ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ، وَلاَ جَعَلَهُ اللّهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكُمْ، أَلسَّلاَمُ عَلَى الْحُسَيْنِ، وَعَلَى عَلِيِّ بْنِ الْحُسَيْنِ، وَعَلَى أَوْلاَدِ الْحُسَيْنِ، وَعَلَى أَصْحَابِ الْحُسَيْنِ.

O’ Allah! Particularly curse the first tyrant, a curse from me, and begin the first curse with him and then send the curse on the second and the third and then the forth (tyrant). O’ Allah curse Yazid, the fifth (tyrant) and curse ‘Ubaydullah b. Ziyad and Ibne Marjanah and “Umar b. Sa’d and Shimr and the family of Sufyan and the family of .Ziyad and the family of Marwan until the day of Judgement

أَللّهُمَّ خُصَّ أَنْتَ أَوَّلَ ظالِمٍ بِاللَّعْنِ مِنِّي، وَابْدَأْ بِهِ أَوَّلاً، ثُمَّ الْعَنِ الثَّانِيَ وَالثَّالِثَ وَالرَّابِعَ. أَللّهُمَّ الْعَنْ يَزِيدَ خَامِساً، وَالْعَنْ عُبَيْدَ اللّهِ بْنَ زِيادٍ وَابْنَ مَرْجَانَهَ وَعُمَرَ بْنَ سَعْدٍ وَشِمْراً وَآلَ أَبِي سُفْيَانَ وَآلَ زِيَادٍ وَآلَ مَرْوَانَ إِلَى يَوْمِ الْقِيَامَهِ.

O’ Allah! To you belongs the praise, the praise of those who are thankful to You for their tribulations. All Praise belongs to Allah for my intense grief. O’ Allah, grant me the blessing of intercession of Husayn on the Day of Appearance (before You) and strengthen me with a truthful stand in Your presence along with Husayn and the companions of Husayn – those people who sacrificed everything for Husayn, peace .be upon him

أَللّهُمَّ لَکَ الْحَمْدُ حَمْدَ الشَّاكِرِينَ لَکَ عَلَى مُصَابِهِمْ. أَلْحَمْدُ لِلّهِ

عَلیٰ عَظِیم رَزِیَّتِی. أَللّهُمَّ ارْزُقْنِی شَفَاعَهَ الْـحُسَیْنِ یَوْمَ الْوُرُودِ، وَ ثَبِّتْ لِی قَدَمَ صِدْقٍ عِنْدَکَ مَعَ الْـحُسَیْنِ وَأَصْحَابِ الْـحُسَیْنِ الَّذِینَ بَذَلُوا مُهَجَهُمْ دُونَ الْحُسَیْنِ ِ عَلَیْهِ السَّلاَمُ.

Ziyarat and Du’a

The Du’a (supplication) is the act of speaking to Allah (swt) while the Ziyarat (visitation) is the act of speaking with the role-models and true examples of the faith .(sent by Allah (swt

Nevertheless, Ziyarat itself is also a form of speaking with Allah (swt) since the individuals being addressed are the Prophets (as) and A’immah (as) who are individuals that invite humanity to the worship of the One True God and to struggle against the internal and external enemies. Thus in reality, the Ziyarat is nothing more than speaking to Allah through the intermediaries which He himself has appointed in .order for us to reach to perfection

The Du’a is the act of travelling towards Allah-consciousness and self-knowledge while the aim of the Ziyarat is knowledge of the Imam (as) – and in actuality this is the .same as having knowledge of Allah and knowledge of ourselves

Within the Du’a taught by the Ahlul Bayt (as), there are four main points seen: shedding of tears and showing grief, expressing one’s needs, gaining a better understanding of the faith and beliefs and the invitation to stand up and fight against .the enemies - internal and external

This is the same thing which can be seen in the Ziyarat as well, however at the same time, we are calling upon and

remembering those personalities who are the best and most perfect examples of .these four characteristics

By this we mean that the Ahlul Bayt (as) are the ones whose tears which they shed in their prayers are the most sincere drops of grief; they are best able to express their needs to their Creator in the most eloquent of ways; their understanding of the faith was the most complete and perfect, and lastly, they were the ultimate manifestation of those who stood up and fought against both their internal enemies and the .external despots – each one in his own way and method

Of all the Ziyarats we have, the best example in which these four points are manifest is that of Imam Husayn (as) – especially since he was the supreme expression of .rising up for Allah (swt) and standing up in the face of oppression and tyranny

The Ziyarat of Imam Husayn

point

The ahadith which speak about the Ziyarat of Imam Husayn (as) refer to it as being an obligatory (wajib) act which each person who claims to be a Shi'a must perform at least once in his life (this is in reference to the physical visitation of the Imam at his shrine in Karbala' – since the spiritual meeting of the Imam from wherever one lives through the recitation of the words given to us can be performed at any time and any .(place

Is this "wajib" commandment in the narrations the same "wajib" which we understand for acts of worship

such as Hajj, Khums, Salat, Sawm, etc? Through this discussion and commentary of this Ziyarat, we hope to clarify this issue, however it suffices to mention here that this is an act which the Prophet of Islam (as) told his daughter, Fatimah Az-Zahra (sa), that a group of her Shi'a (followers) would perform (this was foretold over ۵۰ years before the event occurred) and is something which each Imam has emphasized!

There are numerous benefits which have been promised will be granted to the one who pays his respects to the ۳rd Imam and include: one's sins will be removed, an increase and also Divine blessings in one's life, removal of difficulties and the acceptance of one's legitimate desires and appeals. In addition, the Ziyarat of the ۳rd Imam is equivalent to the (spiritual) visitation of Allah (swt) and the visitation to His Noble Prophet (S).

It goes without saying that such benefits are not acquired simply by the physical visit to Karbala' without any positive change in the morals and character of a person. This point shall be elucidated upon in detail in our next discussion, God willing so that we do not think that by a mere journey of a few hours and the recitation of a few words, that we truly become deserving of such bounties!

The Benefits of the Ziyarat of Imam Husayn

The benefits of visiting the Leader of the Martyrs (as) can be divided into two categories: the individual benefits and the societal gains. Although each of these categories

contain numerous sub-categories, we will only look at one of each in order to keep .this discussion brief

The Individual Benefits

Without doubt, visiting the Imams, especially Sayyid ash-Shuhada (as) has a very great individual benefit to it since the true meaning of Ziyarat is “to meet someone” and “being one and united” with the person whom we are encountering – either through a physical engagement or a spiritual and esoteric meeting. From one point of view, we know that these personalities are infallible and without doubt, when a person meets those whom he likes to be around and are his friends, he takes on their characteristics or tries hard to be like them to “fit in” (positive peer pressure). Thus, when a person goes to meet those who are the closest to Allah (swt) in the spiritual hierarchy and who are the most righteous from the point of view of their actions and !demeanour, he would definitely seek to emulate and be like them

Just as a person who has been invited to meet the political head of a country or another personality would ensure that he looks presentable and would make sure that he has showered, brushed his teeth, combed his hair, worn the best clothing and applied the best perfume, so too when a person goes to meet personalities such as the Prophet of Islam (S) and the A’immah (as), he too must ensure that not only is he presentable from the physical point of view, but more

importantly that his inside is purified of all sins. It is for this reason that Tawbah or asking forgiveness is one of the introductory steps before a person even entertains the thought of going for Ziyarat. Therefore, one of the benefits of the Ziyarat is both a physical cleaning of our body and also a spiritual cleansing of our heart!

Is it possible for a person who says 'As-Salam 'Alaika O' Aba 'Abdillah' to be negligent of the noble ethical traits which this Imam best exemplified? Is it possible for a person who says 'As-Salam 'Alaika O' Aba 'Abdillah' to be one who worships his lower desires, the wealth of the world and who shows veneration to the open enemies of Allah (swt)? If we see that we have gone to visit the Prophet (S) or any of our A'immah (as) while we have these negative traits within us then we should be sure that there is some doubt in regards to our visitation...

The Societal Benefits

The societal benefits of this visitation can be best understood if we analyze the reasons why the enemies of the Ahlul Bayt (as) have prevented the Shi'a from visiting their A'immah (as) – those buried in Medina and Iraq, but more importantly, the one buried in Karbala'.

The enemies of the Ahlul Bayt (as) , especially the Bani Umayyah, Bani Abbas and even today's enemies knew and know the power of the Ziyarat. They have probably studied the philosophy and true

meaning of the Ziyarat better than we have and thus, understand that if it is carried out with a complete awareness of the individual whom we are paying our respects to, his or her own struggles against injustice and their motives in rising up for Allah (swt), and that if all of these were instilled in the hearts of those visiting them, that a great !revolution would take place in their lands

They know that the true meaning of the Ziyarat of Imam Husayn (as) is the rejection and overthrow of 'their version' of Islam and an acceptance and implementation of .the true visage of Islam which calls for justice, equality and freedom for all

The societal effects of this Ziyarat are ones which affect all aspects of one's life – economics, social welfare, arts and humanities, literature, etc. In addition, something as "simple" as the placing of the Turbah during the time of Salat which we prostrate upon reminds us of two things: one is that we are all from Allah and from the ground which He created us and it is back into that Earth that we shall return. However more importantly we are reminded that if we are to go back to Allah, then the best way to return back to Him is through losing our life on the plains of Karbala' – not necessarily the physical land of Karbala' in Iraq, rather as the saying goes, 'Every day is 'Ashura and

'.'every land is Karbala

?Why Ziyarat 'Ashura

Of all the rites of visitation which we can read when we want to salute Imam Husayn and his family and companions, the best and most highly recommended one is that of .Ziyarat 'Ashura

In this comprehensive visitation, we combine the concepts of Tawalla [Love for the sake of Allah (swt)] and Tabarra [Hate for the sake of Allah (swt)], the culture of self-sacrifice for the lofty goals of the society and the fact that we must never succumb to .oppression and tyranny

In addition, through such an encompassing prayer, the issues of Tawhid, Nubuwwat and Ma'ad are explained and we realize that without Imamate, these three principle !beliefs have no meaning or power to them

The truth of this statement is clear since if we look through history, these three beliefs have never brought about any serious change in the Muslim state of affairs [just look at the state of the "Muslims" today throughout the world] nor have these three beliefs been able to conquer foreign occupiers of the Muslim lands nor expel foreign entities !who have illegally occupied our sovereign countries

One Qur'anic proof of this point is the verse of Mubahilah (۳:۶۱) in which the Christians, who had come to debate the Prophet about the true character of Jesus the son of .Mary, brought forth a very interesting point which all Muslims can learn from

The delegation told the other Christians that if Muhammad brings his companions

to the Mubahilah field then to go ahead and challenge them (as the companions – on their own – have no power or strength). However if Muhammad brings his Ahlul Bayt ('Ali, Fatimah, Hasan and Husayn) then they must not go against him as they would !definitely perish

Thus, if the Christians of Najran knew the power of the Ahlul Bayt, then this is .something which the rest of the Muslim Ummah also needs to realize and accept

Therefore, by reading the Ziyarat of 'Ashura, we are actually seeking to keep the Islam of Muhammad, 'Ali, Hasan and Husayn .... up until Imam al-Hujjah alive and through this visitation, we reject the Islam of the likes of Abu Sufyan, the first, second and third "Caliphs", Mu'awiyah, Yazid and the entire polluted chain of Bani Umayyah, .Bani 'Abbas and others

The Etiquette of the Ziyarat of Imam Husayn

When visiting the shrine of Imam Husayn (as), we must first off realize whom we are going to visit and the etiquette which we must observe. Just as we spend time to look presentable when we have an important business meeting or a luncheon with a client, so to when we go to meet the representative of Allah (swt) on the Earth, we must also .observe these and many other norms and etiquette

In a long hadith narrated by Muhammad b. Muslim, he asked Imam Muhammad b. 'Ali al-Baqir (as) in regards to the etiquette of the Ziyarat of Imam Husayn (as). He specifically asked them Imam, "Is it

not the same as visiting the house of Allah and performing the Hajj?" To this question, the Imam replied, "But of course it is." The companion then asked, "Thus, are all the things which the Hujjaj must observe also necessary for me to perform?" To this, the Imam (as) replied and stated: "It is incumbent upon you to deal with those who travel with you with goodness; you should speak less except for the remembrance of Allah; you must ensure that you are wearing clean clothes..."

The Imam (as) went on to list over ۱۵ conditions for the visitor of Imam Husayn and concluded his statement by telling b. Muslim that, "If you observe all of these conditions, then you shall receive the reward as if you had performed a Hajj and 'Umrah..."

These are obviously related to that person who is able to physically perform the Ziyarat, however many of them can also be performed by those who are reading this Ziyarat from far away.

In summary, the things which these sorts of ahadith teach us are that we need to mould our lives to conform with the way of life of the person whom we are visiting – spiritually. We need to show humility and humbleness in our day to day life [this can be seen in the fact that when we perform the Ziyarat we are recommended to go barefoot and walk with tranquility], we need to always look

presentable when interacting with others [we are recommended to wear clean, white clothes and apply perfume to ourselves], we need to be ready and willing to assist those less fortunate than ourselves [it is recommended to give Sadaqa before the Ziyarat and to offer a gift to others] and we need to show moderation in our lifestyle [we are told that we should not eat heavy and fatty foods before such visits which ...[may only make us feel tired and lazy

In addition to the etiquette of Ziyarat related to our physical presence, we must also remember the spiritual etiquette – the most important one being the rejection of all external despots and enemies and that if we need to be killed to keep our honour and dignity (just as Imam Husayn did), then so be it. After all, Sayyid ash-Shuhada (as) has :told us that

مَوْتٌ فِی عِزٍّ خَیرٌ مِنْ حَیَاهٍ فِی ذُلٍّ

".A death in dignity is better than a life in humiliation"

Section One

أَلسَّلاَمُ عَلَیْکَ یَا أَبَا عَبْدِ اللّهِ، أَلسَّلاَمُ عَلَیْکَ یَا بْنَ رَسُولِ اللَّهِ، أَلسَّلاَمُ عَلَیْکَ یَا بْنَ أَمِیرِ الْمُؤْمِنِینَ، وَابْنَ سَیِّدِ الْوَصِیِّینَ، أَلسَّلاَمُ عَلَیْکَ یَا بْنَ فَاطِمَهَ سَیِّدَهِ نِسَاءِ الْعالَمِینَ

Peace be upon you O’ Aba ‘Abdillah; Peace be upon you O’ son of the Messenger of" Allah; Peace be upon you O’ son of the Commander of the Faithful and the son of the leader of the inheritors (of the Prophet); Peace be upon you O’ son of Fatimah, the leader of the women of the entire

”.Universe

One of the etiquettes and traditions which is seen in all civilizations is the act of greeting one another at the time of meeting and departing. As we know, each culture greets in their own specific manner. The manner of those in the “West” is that of shaking hands; the far East cultures greet one another by slightly bending at the waist; yet others would remove their hat or at least tip the rim of the hat to greet another person. One of the traditions of the Arabs was to say “May Allah keep you alive”, however with the dawn of Islam, the greeting, as the Qur’an itself mentions is .”the saying of “As-Salam Alaikum” or “Peace be upon you

The true meaning of “As-Salam Alaikum” is not a mere “Hi”, “Hello”, “How are you” as we are accustomed to using today – it has a much deeper meaning than just a :standard greeting. In actuality, there are three meanings for this greeting

As-Salam, as we know, is one of the names of Allah. Thus, when we say “As-Salam .۱ Alaikum” we are actually saying that may the trait of Allah (as-Salam or peace and ;tranquility) be upon you and may He protect you

As-Salam is also in the meaning of submission or surrender. Thus, when we say “As- .۲ Salam Alaikum” we are actually saying that we submit to what you would like for us to ;(.do (obviously within the limits of the Shariah

As-Salam .۳

is also in the meaning of protection or safety. Thus in this meaning, when we greet another believer with "As-Salam Alaikum" we are actually guaranteeing our believing brother or sister protection from any evil from ourselves and that we will not do a single thing to harm them – either physically or even spiritually. Not only would we not ...harm them with our hands, but we will also not cause them grief with our tongue

Thus when we address Abi 'Abdillah and say "As-Salamu Alaika Yaa Aba 'Abdillah" we are saying that: 'May the peace and tranquillity which Allah bestows upon His creations also be showered upon you. Truly, we submit to your mission and commandments and whatever you ask us to do. In addition, we shall not do a single .thing to hurt you – either your physical presence or more importantly, your feelings

In actuality, we are promising the Imam that we shall not break the laws of Allah (since our Imam grieves when he sees us doing this) nor will we do anything to .trample on the sacred goals and objectives which he laid down his life to protect

Literally, Abillah means the 'worshipper of Allah' and the literal meaning of Aba ."'Abdillah is the 'father of the worshipper of Allah

The custom of the Arabs was that if a person possessed a specific characteristic, they would then refer to him as the 'father' of that trait. Thus we see that Abu Jahl was

known as such not because his son was Jahl (ignorant) or named Jahl, rather it was due to the fact that he best personified ignorance and it can be said that he was the "father (leader)" of ignorance!

Similarly, one who had a strong love and affection for cats would be referred to as Abu Hurairah – not that he is the father of a cat, rather, since he loved and liked to play with cats he developed this title!

Thus, had Imam Husayn (peace be upon him) not risen and sacrificed his life on the plains of Karbala', today Allah would not have been worshipped as He should be – the Shariah of Muhammad would have been replaced with the Shariah of Yazid and his likes – thus, none of us would have been worthy of the name 'Abillah'.

With the murder of Imam Husayn, he gave life to the title 'Abillah' and ensured that we could worship Allah as He has required us to.

Thus for this reason too, he is known as the 'father of the worshipper of Allah'. Therefore, any person who is blessed to be able to worship and submit to Allah has been given this blessing through the blood of the ۳rd Imam.

It is for this reason that we are told, "Were it not for him (Imam Husayn) no one would have worshipped Allah, and were it not for him, no one would have gain cognizance of Allah."

In this

first line of the Ziyarat we greet the Imam by recalling one of his greatest titles and also by mentioning his lineage (his father and mother) and his grandfather – thus, we keep alive the mention of these personalities at a time when people want us to forget them and to think of others! We also guarantee these four personalities that we shall not transgress their teachings nor shall we do anything to cause them spiritual harm and grief...

Section Two

أَلسَّلامُ عَلَيْکَ يا ثارَ اللّهِ وَابْنَ ثارِهِ وَالْوِتْرَ الْمَوْتُورَ

"Peace be upon you O' the one who was killed and whose blood has not yet been avenged – and whose avenging is in the hands of Allah and peace be upon you, the son of one who was killed and whose blood has not yet been avenged (Imam 'Ali b. Abi Talib) and peace be upon you O' the one who was alone, an individual (killed)."

In order to better understand this line, it is necessary to offer the following introduction.

The custom of the pre-Islamic Arabs was such that each extended family belonged to a particular clan or tribe. If a person of one tribe, such as Bani Mudhirr was killed by someone from Bani Kinaana, then the entire tribe of Bani Kinaana was held responsible for this crime! A person from Bani Mudhirr was "permitted" to kill anyone from the other tribe as retribution – even if that person was not guilty of the killing!

Such a form of ‘collective guilt’ was the way of the backward Arabs and can even be seen today!

Islam came on the scene and said that the one who is guilty of the crime is the one who must do the time and that ‘blind revenge’ is not permissible. It is through this custom that rivalries and wars came to a halt. The only people responsible in ensuring that one who was killed was avenged was his immediate family – mother, father, brother, etc...

With this said, we see in another Ziyarat of Imam Husayn that we pray, “And surely you are the (metaphorical) blood of Allah on the earth and you are the blood which has not be avenged by a single person on the Earth and which can not be avenged except by Allah, the One.”

Therefore, the ‘avenger’ mentioned in this Ziyarat is not the avenger of an act done by one person upon another person since in this case it would have been settled between Imam Zaynul Abideen (peace be upon him) and Shimr, Yazid and the others. This is not a killing which could be avenged in a few hours and with the killing of a few people. Rather, this is a case of avenging the death of a person who was the representative of Allah over all of humanity for all time and is something which can only be carried out by the One who had sent such a representative.

In

closing, we recall the words of our ۶th Imam in Du’a an-Nudbah where he cries out to the one who shall avenge the blood on behalf of Allah, “Where is the one who shall avenge the blood of the murdered Prophets and the sons of the Prophets who were ”?’murdered? Where is he one who shall avenge the blood of those killed in Karbala

Section Three

أَلسَّلاَمُ عَلَيْكَ وَعَلَى الأَرْواحِ الَّتِى حَلَّتْ بِفِنائِكَ، عَلَيْكُمْ مِنِّى جَمِيعاً سَلامُ اللّهِ أَبَداً ما بَقِيتُ وَبَقِىَ اللَّيْلُ وَالنَّهارُ

Peace be upon you and also upon those souls who accompanied you to your“ annihilation. Upon you and upon all of those (who were killed) is the Salam of Allah ”.from me for eternity, as long as the night and the day remain

This part of the Ziyarat includes salutations upon both the Imam and also the pure companions who sacrificed their souls for the cause of Islam and this instils a greater .sense of love and respect for these individuals in our hearts

Through this greeting (and also keeping in mind the three definitions of ‘Salam’ previously given), we make a pledge that our loyalty is to Imam Husayn and his .companions

Our greetings and pledge to our Imam do not end at the day of “Ashura – nor even after ‘Arbaeen – rather, our pledge continues “…as long as the night and the day remain.” Thus, for the true Shi’a, we keep our pledge and promise to the Imam until we leave this world

!and even beyond –

It is clear why we greet and make this pledge to our Imam, however is it right to make such a pact with the companions of the Imam? Without doubt, if we study the lives of the noble souls who accompanied the Imam to Karbala', we see that they are truly worthy of submitting and pledging our allegiance to – this is definitely not something we see in the companions of the Prophet – especially those who were in the Battle of !Uhud who fled the scene of the battle, looking for the spoils of war

Section Four

يَا أَبا عَبْدِ اللّهِ، لَقَدْ عَظُمَتِ الرَّزِيَّهُ وَجَلَّتْ وَعَظُمَتِ الْمُصِيبَهُ بِکَ عَلَيْنا وَعَلَى جَمِيعِ أَهْلِ الإِسْلامِ، وَجَلَّتْ وَعَظُمَتْ مُصِيبَتُکَ فِی السَّمَاوَاتِ عَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ

O' Aba 'Abdillah! Surely the tribulations are great and unbearable and your tragedy is" great for us, and for all the people of Islam and unbearable and great is your tragedy ".in the heavens and for all of the dwellers of the heavens

In this section of the Ziyarat, we address our Imam directly and recall the tragedies .'which befell him and our grief and remorse at what occurred on the plains of Karbala

The historians have stated that from the first day of creation until the Resurrection comes, the tribulations which Imam Husayn faced are the greatest and most severe – and there is no other historical event which comes close to what he went through. However, why such an emphasis on

?recalling this tragedy in this particular way and with such words

The late scholar, Ayatullah Murtadha Mutahhari has written that, “Once, I sat down and tried to count the number of reasons why this event was so unbearable and I was able to come up with around twenty-one reasons and I do not think that there is any ”...other single event in this world which could compare to this injustice

When we study the event of Karbala’ we see that no one was spared – the infant child, the young adults, the grown men, the elderly and even the women of the camp! Not only were they murdered in cold blood, but even after their death, they were not shown respect and this is evident from the trampling of their bodies by the horses and !(their decapitation and parading through the streets of Kufah and Shaam (Syria

In addition, we read in the Ziyarat that this is a tribulation that not only the people of the Earth feel grief and cry about, but even the Angels in the Heavens express remorse about! In this regards, we have numerous hadith, however suffices us to quote the following from the ۶th Imam, Ja’far b. Muhammad as-Sadiq where he has said, “What is wrong with you that you do not go (to the Ziyarat of the grave of al- ”.Husayn)? Surely ۴۰,۰۰۰ Angels are at his grave, crying, until the Day of Resurrection

Section Five

فَلَعَنَ اللّهُ أُمَّهً أَسَّسَتْ أَساسَ الظُّلْمِ وَالْجَوْرِ عَلَيْكُمْ أَهْلَ

الْبَیْتِ

May the curse (La’n) be upon those people who laid down the foundations for the“ ”.[oppression and wrongs done upon you, the family of the Prophet [Ahlul Bayt

The word “La’n” which is usually translated as ‘curse’ is one of those Arabic words with no direct translation in the English language. Its true meaning is to be removed and distanced from the mercy of Allah and does not mean ‘curse’ as in using a curse word (as we use in English). Thus, the ‘La’n’ which we make means that we are asking Allah to remove His mercy in this world from the people who brought the event of Karbala’ into being (and who also perpetuate their claims even today) and also for .Him to not show Mercy upon them on the plain of the Resurrection

In this section, we ask Allah to remove his mercy and blessings from those people – that part of the nation of Islam – who laid down the foundations of tyranny and this is in direct reference to those who took part in Saqifah of Bani Sa’idah – those who stole .(the Caliphate from its rightful inheritor, Imam ‘Ali b. Abi Talib(as

The ‘La’n’ is not something alien to Islam or limited to the Shi’a since the Qur’an clearly tells us that this is something permissible for all Muslims and is an act which the Angels and Allah Himself also perform upon certain individuals! In Suratul Ahzab (۳۳), verse ۵۷ we read, “Surely those people

who hurt Allah and His Prophet (Muhammad), the curse of Allah shall be upon them in ”...this life and in the next

Without doubt, we can not “hurt” Allah – however we can do things against His religion and His chosen servants which He does not accept and which “anger” him. Without doubt, the killing of the one whom He had chosen to lead the community is one such reason for His curse to descend. In addition, without doubt, the killing of the son of the Prophet (Imam Husayn) is an act which hurt the Prophet. Thus, he has a right to curse such individuals and us being his followers, acting according to his Sunnah have every !right to also curse such people

As historians assert, had the caliphate not been stolen from the Commander of the Faithful in the event of Saqifah, the foundations for oppression and wrongs done upon all the members of the Ahlul Bayt would never have been laid. Thus, we ask Allah to ...remove His mercy from those who hatched the plots which led to this great tragedy

Section Six

وَلَعَنَ اللّهُ أُمَّةً دَفَعَتْكُمْ عَنْ مَقامِكُمْ وَأَزالَتْكُمْ عَنْ مَراتِبِكُمُ الَّتِی رَتَّبَكُمُ اللّهُ فِیها

May Allah curse those people who denied you your position (O’ Ahlul Bayt) and“ ”.removed you from your rank which Allah himself had granted you

The Shi’a have a firm belief in the Imamate of the chosen members of the family of the Prophet as they form the completion of the faith of

Islam and 'perfect' the message of the Prophet by protecting it until the end of time. :In the opinion of the Shi'a, the role of the Imam is two

Islamic Religious Leadership .۱

All Muslims agree that in the ۲۳ year span of the Prophet of Islam, even though the entire Qur'an was revealed, however not all of the Islamic laws were implemented and explained to the community in detail. It is for this reason that some Muslims believe that if there is no ruling in the Qur'an or Sunnah that they can apply Qiyas (analogy) to the laws – in essence, making up their own rulings. However the Shi'a believe that since there are ۱۲ Imams after the Prophet, that they had the responsibility to explain and elucidate upon the rulings of the Prophet and to further develop these – based on their infallibility and Divinely granted knowledge. Thus, there is no room in the Shi'a teachings for making up rulings based on one's own ."opinion

Political Leadership of the Ummah .۲

The majority of Muslims believe that after the Prophet, we are free to choose our own political leadership and even if an unjust and tyrannical ruler is placed as the head by the "majority", then he must be followed without question! However, the Shi'a believe that Allah would never leave the community without a political leader and thus, the Prophet definitely appointed and made known his successors. In our present day and age, it is

interesting that when Yasir Arafat was on his death bed, his followers in the West Bank and Gaza Strip were talking about his successor to carry the cause of the Palestinians forward!

Just imagine, these people have the foresight to ensure a successor is groomed and appointed for the role of guiding a few million people from Palestine, however our Prophet would leave this world without doing the same for the entire Muslim nation of close to ۲,۰۰۰,۰۰۰,۰۰۰,۰۰۰ people!

The 'curse' in this section of the Ziyarat is directed towards those people who denied a group of people their God given right to rule and lead and who ultimately ended up denying the words of Allah and the Prophet by electing their own leaders! From this line we also understand that Islam is not only "prayers and fasting" – rather, it is a complete system which includes the Religious leadership of the community and all of its aspects: social, political, economic, artistic and all other dimensions.

Thus, we reject any form of "Islam" if it does not conform to the Islam of Rasulullah, 'Ali, Hasan and Husayn and the rest of the infallibles (peace be upon all of them).

Section Seven and Eight

وَلَعَنَ اللّهُ أُمَّةً قَتَلَتْكُمْ، وَلَعَنَ اللّهُ الْمُمَهِّدِينَ لَــهُمْ بِالتــَّمْكِينِ مِنْ قِتالِكُمْ

"May the curse of Allah be upon those people who killed you and may the curse of Allah be upon those people who made it easy for them by preparing the grounds of your killing."

The meaning of "...those

people who killed you…" is a direct reference to Yazid, Shimr and the other criminals who directly carried out the war against the successor of the Prophet and may also be .in reference to those people who killed the first ١١ Imams

As for who "…those people who made it easy for them…", we alluded to this in our previous discussion and once again reiterate that these people are none other than those who laid the foundation of Karbala' while they battled for power in the Saqifah .of Bani Sa'ida

بَرِئْتُ إِلَى اللّهِ وَإِلَيْكُمْ مِنْهُمْ وَأَشْياعِهِمْ وَأَتْباعِهِمْ وَأَوْلِيائِهِمْ

I turn to Allah and I turn towards you and turn away from them and their adherents," ".followers and friends

Not only do we curse and ask Allah to remove His mercy from these people, but once we have carried this Islamic injunction out, we then attest that we hold firmly to Allah and the Ahlul Bayt and distance ourselves from not only the killers of the Imam, but also those who adhere to their ideology and accept them as their leaders, those who follow them (both in succession and also in the spiritual essence of the word) and those who are classified as their friends. Is this nothing other than "Tabarrah" which is ?one of our Furu' ad-Din

This belief of Tawallah and Tabarrah can best be summarized in the famous hadith from Imam Muhammad b. 'Ali Al-Baqir (peace be upon him) in which, when he was asked about the definition

”...of ‘religion’ and he said, “...is religion anything other than love and hate

Section Nine

يَا أَبا عَبْدِ اللّهِ، إِنِّی سِلْمٌ لِمَنْ سالَمَکُمْ، وَحَرْبٌ لِمَنْ حارَبَکُمْ إِلی یَوْمِ الْقِیامَهِ

O’ Aba ‘Abdillah! I am at peace with those who make peace with you and I am at war“ ”.with those who make war with you until the Day of Judgment

This line of the Ziyarat acts as a continuous and ever lasting pledge that we make to our Imam that no matter what time and day we live in, those who are at peace and submitting to his Wilayat will be considered as our friends. However, if they are !against the Imam, then we too will stand against them

Thus, we are not limiting our enmity and hatred to those who killed the Imam in the year ۶۱ AH – rather, this animosity and distancing from his enemies continues today in !the ۲۰th Century

This line is very close to what we read in Hadith al-Kisa in which the Prophet himself said, “O’ Allah! Surely these (‘Ali, Fatimah, Hasan and Husayn) are my family members and those select individuals and my helpers. Their flesh is as my flesh and their blood is as my blood. That which hurts me also hurts them and that which brings grief to me also brings grief to them. I am at war with those who are at war with them and I am at peace with those who are at peace with them

and I am an enemy to their enemies and I am a lover to those who love them. Surely ”...they are from me and I am from them

This line in the Ziyarat should also act as a wakeup tool for us that in all times, we need to keep ourselves politically aware of what is going on so that we are sure to always be supporting the oppressed and standing up to the oppressors. If this is not the case, then we have surely made a mockery of this Ziyarat and of the sacrifice of .our Imam

Section Ten

وَلَعَنَ اللّهُ آلَ زِيادٍ وَآلَ مَرْوانَ، وَلَعَنَ اللّهُ بَنِى أُمَيَّهَ قاطِبَهً

May the curse of Allah be upon the family of Ziyad and the family of Marwan and may“ ”.the curse of Allah be upon Bani Umayyah

At this point in the Ziyarat, we now begin to relate some of the names of the criminals responsible for the massacre in Karbala’ by listing three specific families and tribes: the family of Ziyad, the family of Marwan, and the corrupt tree of Bani Umayyah. The history of these three groups would take us pages to narrate, however we offer a few .highlights of their infamous lives so that this Ziyarat is better understood

Who was Ziyad and why curse him and his family? His own lineage is not known (١ since his mother was a known adulteress and has thus been attributed to being the son of no less than seven different

men – it is for this reason that he is sometimes referred to as Ziyad the son of his father! In the beginning, Ziyad was a staunch follower of Imam 'Ali (peace be upon him) and was appointed to the region of Fars (Iran) as a governor. He was also loyal to Imam Husayn during the initial period of his Imamate however very shortly, Mua'wiyah managed to buy him out and use him for his own wicked games. He was appointed by Mua'wiyah as the governor of Kufah at which time he killed numerous .Shi'a and caused great problems for the followers of 'Ali

Marwan was the son of Hakam b. Abil Aas b. Umayyah and was the uncle of Uthman (۲ b. Affan (the ۳rd Caliph). He and his father were exiled by the Prophet and remained out of Madinah during the reign of the first two caliphs and it was Uthman who permitted them back (thus going against the Prophet) and also granted Marwan huge sums of money from the public treasury (after all, they were related). Mua'wiyah appointed Hakam as the governor of Madina and after his death, many individuals .from his family took this position

To show how despised this family was, it has been narrated that any time a child was born in Madina, the parents would take the child to the Prophet for him to make a Du'a for him. When Marwan was born the Prophet made a Du'a and

"...said, "...he is the cursed son of a cursed father

The Bani Umayyah need no introduction due to their known acts of tyranny and (٣ oppression against the Prophet and the first ۶ Imams. Insha-Allah, during this exposition, more light will be shed on the polluted tree of the Bani Umayyah and the .evils which they wreaked on the Muslim society

Section Eleven

وَلَعَنَ اللّٰهُ ابْنَ مَرْجانَهَ، وَلَعَنَ اللّٰهُ عُمَرَ بْنَ سَعْدٍ، وَلَعَنَ اللّٰهُ شِمْراً

May the curse of Allah be upon Ibne Marjana and may the curse of Allah be upon" ".'Umar b. Sa'ad and may the curse of Allah be upon Shimr

Ibne Marjana is one of the people discussed in the previous section as he is from the family of Ziyad. Since his mother was an adulteress named Marjana, if we wish to refer to him by his mother's side, he would be known as Ibne Marjana, while if we wish to refer to him by his father's side, who was also an unchaste person, he would be known as b. Ziyad. Thus, ('Ubaydullah) b. Ziyad is also known as 'Ubaydullah Ibne .Marjana – one with an unclear lineage and family tree

What was Ibne Marjana's role in the event of Karbala'? He was the governor of Basrah and then was sent to Kufah. He was directly responsible for the killing of .'Muslim b. 'Aqil and also guilty of massing the troops towards Karbala

Umar b. Sa'd b. Abi Waqqas is the second person cursed in this"

section. Sa’d b. Abi Waqqas was a prominent companion of the Prophet, however like others, he let the material world and Satan get the best of him some time after the .death of the Messenger of Allah

Rising up in opposition to the Imamate of ‘Ali b. Abi Talib, he refused to pledge his allegiance to the successor of the Prophet and after a lifetime of submission to Islam, ended up leaving this world in opposition to Allah. However his son, who was cursed by Prophet Muhammad and Imam ‘Ali did not even enjoy a temporary lofty rank and was actually disowned by his father! His role in the event of ‘Ashura was as commander-in-chief of the entire battalion on the plains of Karbala’ as he was given the “honour” of being the governor of Ray (a village on the outskirts of Tehran, Iran – .(it still exists today as a suburb of South Tehran

To show his perversity and Satanic ideas at the mere thought of killing the remaining :grandson of the Prophet, we quote two lines of poetry he composed

Should I give up the government of Ray which is my ultimate goal and desire to“ ?attain

?Or should I return to Kufah, guilty and culpable of the killing of al-Husayn

,And in the killing of him (al-Husayn) is the hell fire of which there is nothing to save me

”.However the government of Ray is that thing which brings pleasure to my eyes

Shimar b. Dhil Jawshan, the third

person cursed in this section was once a staunch follower of Imam 'Ali and even fought against Mu'awiyah in the battle of Siffin, however he too succumbed to Satan .and followed his low desires

His crimes included encouraging Ibne Ziyad not to accept any sort of peace treaty with Imam Husayn and to ensure that he was killed to prevent any more 'rebellion' in the nation. His sins are too numerous to recount here, however his greatest crime .was severing the head off of the body of Imam Husayn

Section Twelve

وَلَعَنَ اللّٰهُ أُمَّةً أَسْرَجَتْ وَأَلْجَمَتْ وَتَنَقَّبَتْ لِقِتالِكَ

And may the curse of Allah be upon the nation that carried out, saw and were silent" ".at your killing

How many people make up this 'nation' mentioned in this section who saw, carried out and were silent at the massacre of Karbala'? Some historians state that this number exceeded ٨٠,٠٠٠ people however the most famous account which has come to .us directly from the Masumeen is ٣٠,٠٠٠

The entire city of Kufah was mobilized for this act of terrorism and "Ubaydullah b. Ziyad ensured that everything needed to finish this battle was brought to the war .front

Those who participated in this event and even those who did not however remained silent are all cursed – just as those who even today hear of this tragedy and of other acts of oppression throughout the world are cursed even if they are not directly .responsible for what happens

There are three main

reasons why the Imam did not receive the support he should have gotten from the Muslims, and upon review we see that they are definitely not 'valid excuses':

1. The people's own personal gain and profit: When Imam Husayn, while in the Hajj asked a person who had just arrived from Kufah about what the people were talking about, this man said, "The hearts of the people are with you, however their swords are with Bani Umayyah..." To this, the Imam replied, "Surely the people are the servants of the transient world and the religion is something which they pay lip service to. They hold on to it when it serves their purpose however when they are plagued with difficulties, then very few hold firm to it."

2. Fear of the government in power: Mua'wiyah, Yazid and his gang were very effective in striking terror and fear into the hearts of the people. The propaganda of Yazid, b. Ziyad and others infused deep into the psyche of the people such that they shook at the thought of going against their 'leaders' let alone even question their actions.

3. Ignorance of the truth: In all times, we see that those who are misled are the people who lack true knowledge and awareness of what is going on in the world, just as Imam 'Ali has said, "Ignorance is the root of all evil." Again, the propaganda machine of Yazid was so strong that people thought him and

his forefathers to be the true Muslims and leaders, while the Commander of the !Faithful and his family were considered to be out of the fold of Islam

One wonders if these same things can not be seen in all ages where truth is pitted ...against falsehood

Section Thirteen

بِأَبِی أَنْتَ وَأُمِّی، لَقَدْ عَظُمَ مُصابِی بِکَ، فَأَسْأَلُ اللّهَ الَّذِی أَكْرَمَ مَقامَکَ، وَأَكْرَمَنِی بِکَ، أَنْ یَرْزُقَنِی طَلَبَ ثارِکَ مَعَ إِمامٍ مَنْصُورٍ مِنْ أَهْلِ بَیْتِ مُحَمَّدٍ صَلَّی اللّهُ عَلَیْهِ وَآلِهِ

May my father and mother be sacrificed for you. Surely my sorrow for you is great“ and I pray to Allah who has honoured your status and has also honoured me through you that He grant me the opportunity to seek your revenge with the victorious Imam ”.from the family of Muhammad

This is perhaps one of the most moving, inspirational, and thought provoking lines of .this Ziyarat

We first make a very honorific promise to the Imam that had he been alive today, that we would be willing to sacrifice ourselves and even our parents in his way. Thus, our lives mean nothing when compared to the Imam. This is not only a plea made to an Imam who is no longer with us, rather, since our ۱۲th Imam is still alive and among us, we are making this pledge to him as well, since he is the inheritor of Imam Husayn – are we truly ready and willing to sacrifice ourselves and our families for the ۱۲th Imam? It

...is hard enough to sacrifice our money let alone our lives and our parents

The appeal made in this section of the Ziyarat is to be along side the ۱۲th Imam in his army to take the revenge on all of those who were guilty of this great crime – from .the days in Saqifah up until the day of ‘Ashura in ۶۱ AH

As for the honoured status of the Imam, to recount his lofty rank would take us volumes, however it is enough to mention that he was the son of the Prophet (according to the Qur’an) and that the dirt from around his grave is a means of cure for illness as has been seen and recorded in many books. It is through his noble status that we today, the Shi’a, have any status or honour – as it is through following his mission that true Islam is separated and differentiated from the Islam practiced by .the majority of others

We also make a supplication that we are able to assist the ۱۲th Imam in his mission to avenge the death of the Hujjat of Allah on the Earth. Yes it is true that over ۱,۳۵۰ years have passed since this massacre and that Mukhtar took “revenge” for the killings, however the true revenge which is to be done by the immediate family under the .authority of Allah still remains – as we discussed in the beginning of this commentary

In actuality, this line of

the Ziyarat shows us that ‘Ashura is not ‘one day’ and Karbala’ is not ‘one land’ and that as long as oppression and tyranny remain, ‘Ashura and Karbala’ remain and it is .only with the advent of the ١٢th Imam that this state of affairs will perpetuate

Unfortunately, we only study the event of Karbala’ and ‘Ashura as a historical occurrence with no desire to tie it into current events to see how Karbala’ is alive today and how ‘Ashura is occurring every day and this is what this one line of the ...Ziyarat is seeking to instil within us

It also keeps the hope of the advent of the reformer of the world, our ١٢th Imam, enlivened in our hearts as we seek to be along side him when the Divine retribution .takes place

Section Fourteen

أَللَّهُمَّ اجْعَلْنِی عِنْدَکَ وَجِیهاً بِالْحُسَیْنِ فِی الدُّنْیا وَالآخِرَهِ

O’ Allah! Make me worthy of respect with You through Husayn, peace be upon him,“ ”.both in the transient world and also the next life

The status which we have – either in this world, or the next, is in accordance to our level of Taqwa which can only be developed through a consciousness and awareness of Allah. The best way to develop this Taqwa is obviously to have perfect role models to follow who can bring us closer to His presence – who better than the Messenger of ?Islam and his Ahlul Bayt

In this case, we refer to the character and persona of Imam Husayn

and use him as our guide and teacher to Allah. In this part of the Ziyarat we address Allah and say to him that it is through Imam Husayn and our spiritual connection with him that we desire respect and honour in Allah’s presence – both in this world and the next!

Truly if we were not followers of the Prophet of Islam and his Divinely appointed successors, we would not be worthy of having respect shown to us by Allah as these personalities are the ‘rope of Allah’ which He has stretched forth for His servants.

Section Fifteen

يَا أَبا عَبْدِ اللّهِ، إِنِّی أَتَقَرَّبُ إِلَی اللّهِ، وَإِلی رَسُولِهِ، وَإِلی أَمِیرِ الْمُؤْمِنِینَ، وَإِلی فاطِمَهَ، وَإِلَی الْحَسَنِ، وَإِلَیْکَ بِمُوَالاتِکَ، وَبِالْبَراءَهِ مِمَّنْ أَسَّسَ أَسَاسَ ذلِکَ وَبَنی عَلَیْهِ بُنْیانَهُ، وَجَری فِی ظُلْمِهِ وَجَوْرِهِ عَلَیْکُمْ وَعَلَی أَشْیاعِکُمْ.

“O’ Aba ‘Abdillah! Surely I seek closeness to Allah and to His Messenger and to the Commander of the Faithful and to Fatimah and to Hasan and to you through love of you and through distancing myself from those who laid the foundations and those who built upon and carried out oppression and cruelty upon you all and upon your followers.”

What does it mean to seek closeness to Allah, His Messenger and the other noble personalities mentioned in this section? Without doubt, ‘closeness’ to these individuals cannot be in the physical sense of the word – rather, it is a spiritual meaning. Therefore, being close to Allah means to be at the highest pinnacles

of faith and certainty such that a person has no doubts or misgivings of the path of .life, Al-Islam, which he has chosen to follow

Closeness to the Messenger of Allah, the Commander of the Faithful, Fatimah, Hasan, and Imam Husayn is also achieved through following their mission and way of life and .becoming ‘one’ with them on the spiritual realms

According to this section of the Ziyarat, closeness to Allah can only be achieved through “TawAllah” and “Tabarrah” – love and hate for those whom Allah has commanded us to show these two opposing states towards. This is not only a concept seen in this Ziyarat, rather, in many of the verses of the Qur’an, we are also told to have love and companionship for the believers and to be harsh and firm against the .disbelievers

Thus in summary, we see that the only way to be close to Allah and His Messenger and those whom we are ordered to follow and obey is through love for them – and true love entails a complete obedience to the one whom we love (as the Qur’an also attests to). At the same time, love is not enough as ‘love cannot conquer evil’ – thus, we also need to distance ourselves and make known our aversion to those people who oppressed and mercilessly killed the family of the Prophet – we have mentioned who these people are in our previous discussions and more shall be mentioned in this .Ziyarat, Insha-Allah

p: ۴۴

بَرِئْتُ إِلَى اللّهِ وَإِلَيْكُمْ مِنْهُمْ، وَأَتَقَرَّبُ إِلَى اللّهِ ثُمَّ إِلَيْكُمْ بِمُوالاتِكُمْ وَمُوالاةِ وَلِيِّكُمْ، وَبِالْبَراءَةِ مِنْ أَعْدائِكُمْ، وَالنّاصِبينَ لَكُمُ الْحَرْبَ، وَبِالْبَراءَةِ مِنْ أَشْياعِهِمْ وَأَتْباعِهِمْ

I disassociate myself from them through Allah and through all of you and I seek“ nearness to Allah and then to you through love for you and your friends and disassociation with your enemies and from those who want to fight against you and ”.disassociation from their adherents and followers

The importance of disassociation from the enemies of Allah is so great that we repeat our thoughts in this section. Just as in the last section we sought closeness to Allah and those select personalities and distanced ourselves from His enemies, once again we repeat the same words since if there is even an atom’s weight of love in our hearts for the enemies of Allah, it is impossible to love Allah, His Messenger and the Ahlul .Bayt

إِنِّی سِلْمٌ لِمَنْ سالَمَكُمْ، وَحَرْبٌ لِمَنْ حارَبَكُمْ، وَوَلِيٌّ لِمَنْ والاكُمْ، وَعَدُوٌّ لِمَنْ عاداكُمْ

Surely I am at peace with those who are at peace with you and I am at war with“ those who are at war with you and I am a friends to those who are friends to you and ”.I am an enemy to those who are enemies to you

In actuality, this line of the Ziyarat is the natural outcome from the previous two sections – meaning that once we realize who we love and hate, we then realize whom we are at war with and

whom we are at peace with. Is it possible for us to love the enemy of Allah, the ?Prophet and his Ahlul Bayt while showing hatred for their sincere followers

Obviously, once we realize who our true loves and guides are we would necessarily be loyal to them and also those who love and follow them. When we realize who the enemies of Allah, the Prophet and his Ahlul Bayt are we would necessarily also have ...an aversion to them and would be in a state of perpetual war with them

Section Eighteen

فَأَسْأَلُ اللّهَ الَّذِى أَكْرَمَنِى بِمَعْرِفَتِكُمْ، وَمَعْرِفَهِ أَوْلِيائِكُمْ، وَرَزَقَنِى الْبَراءَهَ مِنْ أَعْدائِكُمْ، أَنْ يَجْعَلَنِى مَعَكُمْ فِى الدُّنْيا وَلأَخِرَهِ، وَأَنْ يُثَبِّتَ لِى عِنْدَكُمْ قَدَمَ صِدْقٍ فِى الدُّنْيا وَالأَخِرَهِ

So then I ask Allah who has honoured me with a cognizance of all of you and a“ cognizance of your friends that He also grant me the opportunity to disassociate myself from your enemies and that He place me with you – both in the transient world and also in the next life – and that he make me firm in your presence with a truthful ”.stance both in the transient world and also the next life

When a person wants to follow another person or ideology, it is necessary for him to know that person or ideology from all of its various dimensions. Can a supporter of democracy for example, say with ١٠٠٪ certainty that he accepts this form of ?government if he has not studied it

,Thus

the friends of the Ahlul Bayt would necessarily become closer to these individuals .through a deeper knowledge of these noble personalities and all aspects of their lives

As we know, this deep knowledge of the Ahlul Bayt which we request can only be granted to us by Allah and it is for this reason that we always turn back to Him as our source of guidance. This is one of the key ingredients in the Du'a and Ziyaaraat which the Prophet and A'immah have taught us that every issue goes back to Allah, thus, .placing Tawhid at the fore-front of all of our discussions

In this Ziyarat, what does it mean when we say, "...that He place me with you both in the transient world and also in the next life..."? This 'oneness' has very many levels and degrees to it, however in this section it refers to a "spiritual oneness" which is accomplished through following the morals and etiquette of the Ahlul Bayt such that 'being like them' is then equated with 'being with them' – this is in regards to the life of .this world

As for the next world, the Qur'an itself tells us that, "On that Day shall we call every people with their Imam..." Thus, we pray that on the Day of Judgment, we are raised up in the company of our Imam however the only way this can be accomplished is to .be with them in this world

The last line

of this Ziyarat which reads, “…and that he make me firm in your presence with a truthful stance…” carries a very important meaning with it. In this line, we are being taught that it is not of any worth to be a “Husayni” for the moment – meaning that to profess love at this moment of our lives is not some great honour. Rather, what is important is to die as a “Husayni” and to be brought up on the Day of Resurrection as a “Husayni”.

How many people lived around the Prophet and were his “companions” in this world – will they be his companions in the next life? How many people pledged allegiance to ‘Ali on the day of Ghadeer and even after the death of the first three Caliphs however where were they when he was fighting the battles of Jamal, Siffin, Nahrwan and other wars?

Thus, in this section we make a prayer to Allah that we are able to remain as a “Husayni” throughout our entire life and even at Resurrection and that we never switch sides and become a “Yazidi”.

Section Nineteen

وَأَسْأَلُهُ أَنْ يُبَلِّغَنِی الْمَقامَ الْـمَحْمُودَ لَكُمْ عِنْدَ اللّهِ، وَأَنْ يَرْزُقَنِی طَلَبَ ثارِی مَعَ إِمامِ هُدیً ظَاهِرٍ نَاطِقٍ بِالْحَقِّ مِنْكُمْ

“And I ask Him (Allah) that He enables me to reach to the honoured station with you in the presence of Allah and that He grant me the ability to seek the revenge of you with the rightly guided Imam

".from you, who shall surely come and speak the truth

The honoured station (Maqaam al-Mahmood) is not one which everybody can reach to and it is for this reason that in Suratul Isra (۱۷), we read, "...and in the night perform the recommended prayers (Salatul Lail). Perhaps is through this act that Your Lord may grant you an honoured station (Maqaam al-Mahmood)." Thus, the only way to soar to the peaks of closeness with Allah is through the spiritual travels – one of them .being closeness to the Ahlul Bayt in the true sense of the word

Although the tafseer of this verse has limited the true Maqaam al-Mahmood as belonging to the Prophet Muhammad and his power of Intercession for all who Allah permits him to intercede for, however there are others who, according to numerous ahadith, will have the permission to intercede for others – the teacher will be able to intercede for his students; the Shaheed will be able to intercede for family members .and other categories which the hadith speak about

However, the term Maqaam al-Mahmood used in this section is of a 'general' nature .of a lofty status and not that rank of the Prophet of Islam

The mention of the ۱۲th Imam is once again seen in this Ziyarat and we once again ask Allah that we are given the opportunity to be with our Imam in seeking revenge for this great act of murder on the plains of Karbala'. This Imam will

come and will take the revenge for his family who were wronged and one of the Du'as of each true believer should be that he is present and fighting with the Imam rather than against the Imam.

Section Twenty

وَأَسْأَلُ اللّهَ بِحَقِّكُمْ وَبِالشَّأْنِ الَّذِى لَكُمْ عِنْدَهُ أَنْ يُعْطِيَنِى بِمُصابِى بِكُمْ أَفْضَلَ مَا يُعْطِى مُصاباً بِمُصِيبَتِهِ، مُصِيبَةً مَا أَعْظَمَها وَأَعْظَمَ رَزِيَّتَها فِى الإِسْلامِ وَفِى جَمِيعِ السَّمٰوَاتِ وَالأَرْضِ.

"And I ask Allah for your sake and for the status and rank which you have with Him that He grant me that thing due to me showing grief and sorrow at your sorrows even more than of that which he gives in a person's own grief and sorrows, and what great sorrow and tragedies you faced! How great was your tragedy for Islam and for all of the inhabitants of the heavens and the Earth!"

What is being asked for in this section of the Ziyarat? The Qur'an clearly tells us that when an affliction befalls a person there are certain things which Allah grants him: "And surely We will test you with something from fear and hunger and a loss in your wealth, lives and your children – then give good tidings to those who show patience that when a tribulation befalls them they say,

'Surely we are all from Allah and back to Him is our return.' Surely it is upon these people that the prayers of their Lord are showered and His Mercy and surely it is these people who

(are on the right path.” (۲:۱۵۵-۱۵۷

Thus, in this section of the Ziyarat we are asking Allah to grant us patience and to shower us with His Prayers and Mercy for us bearing the tribulations which befell Abi .‘Abdillah and his family and friends

We also attest to the fact that whatever comes upon us in the form of tribulations and tests is nothing compared to what happened to the grandson of the Prophet and that his tribulations were something which all of the inhabitants of the heavens and the !Earth had a hard time in bearing

According to one hadith from the ۵th Imam, everything in creation – the Jinn, wild animals, trees, even the sky cried at the murder of Imam Husayn! This should come as no surprise to us as in one verse of the Qur’an, Allah tells us that at the death of a particular person, the sky and the Earth did not cry (since this person was not worthy of this) – thus, this means that at the death of others, it is possible for the Earth and .Sky to show ‘emotions’ and she tears

Even today, scientists have shown how animals can develop a close bond to their owner and if the owner dies, that animal is able to sense this and also feels grief and ...their entire pattern of life changes

Without doubt, the Hujjat of Allah leaving his Earth in the fashion in which he did is something which would even make

a hard rock split and have water gush out from it, however how tragic it is that the ...heart who hears of his tragedy does not break down in tears

Section Twenty One and Twenty Two

أَللَّهُمَّ اجْعَلْنِی فِی مَقَامِی هذَا مِمَّنْ تَنالُهُ مِنْکَ صَلَواتٌ وَرَحْمَهٌ وَمَغْفِرَهٌ

O’ Allah! Make me at this moment, one who receives from You prayers, mercy and“ ”.forgiveness

The meaning of “…make me at this moment…” is that point in time when a person is reciting this Ziyarat since, as mentioned before, one is able to attain closeness to Allah and His chosen personalities through love and affinity for the Prophet Muhammad .and his chosen family members

Thus, as we seek nearness to Allah through the Ahlul Bayt, we ask Allah for His .prayers, mercy and His forgiveness from our sins and transgressions

أَللَّهُمَّ اجْعَلْ مَحْیایَ مَحْیا مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمَماتِی مَماتَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

O’ Allah! Make me live the life of Muhammad and the family of Muhammad and“ ”.permit me to die the death of Muhammad and the family of Muhammad

We know the way of life of Muhammad and his family – they led a life of piety, humility and humbleness. They did not indulge in extravagance, nor were they miserly in their spending. Whatever they did was for Allah and to seek nearness to Allah. This is what we ask for in the first part of this section. We also know that they stood up for truth and justice and when the time came to

.give their life for the protection of the faith of Islam, they did as they needed

The positive traits and noble ethical qualities which the Prophet and his family possess are too numerous to mention here, however we ask Allah to bless our life and permit .us to live the same sort of life that they had

As for the second portion in which we ask that we '...die the death of Muhammad and the family of Muhammad...' this is a far more important aspect. In essence, we are asking Allah for a noble and glorious death – a death that the family of the Prophet welcomed in which they were killed defending the cause of Allah and His faith since .generally speaking, the way we live is the way we die

It is not possible for a person to live his life as a 'Husayni' but die as a 'Yazidi' – as long as the 'Husayni' traits are deeply engrained in his psyche and essence, he will never leave this path. Similarly, it is not possible for a person to live his entire life as a 'Yazidi' but die as a 'Husayni' as his heart would be so polluted with sins and evil, that it would be very hard, if not impossible to return back to the straight path. Granted there are those who have led less than pious lives and have died on the path of Islam however for them we can state that

they had not arrived to a state in which their entire presence had been covered over with sins – people such as Hurr b. Yazid al-Riyaahi.

Thus, in this life of the Ziyarat we are asking for the death of a Shaheed – Martyr – as this is the noblest way of leaving the world especially keeping in mind that we could die in many ways such as crossing the street, riding a bike or something of this nature...

Section Twenty Three

أَللَّهُمَّ إِنَّ هـذَا يَوْمٌ تَبَرَّكَتْ بِهِ بَنُو أُمَيَّهَ وَابْنُ آكِلَهِ الأَكْبادِ، اللَّعِينُ ابْنُ اللَّعِينِ عَلَى لِسانِکَ وَلِسانِ نَبِيِّکَ فِى كُلِّ مَوْطِنٍ وَ مَوْقِفٍ وَقَفَ فِيهِ نَبِيُّکَ

"O' Allah! This is the day (the Day of 'Ashura) which the Bani Umayyah rejoiced upon (and is the day when the) son of the liver eater (the son of Hind b. Abu Sufyan – Mu'awiyah and his son Yazid) celebrated, the cursed son(s) (Yazid) of the cursed (Mu'awiyah), as said by You and Your Prophet at every place and occasion."

In this section of the Ziyarat, we once again turn our attention to those specific people who are cursed by Allah, His Prophet and all who are given the permission to curse by Allah.

We are told that the Bani Umayah rejoiced on this day – the Day of 'Ashura – however what exactly did they commemorate on this day? The books of history tell us that the following things were innovated into the faith during the time of Yazid and the rest

:of the corrupt leaders

They considered this day as the one on which the sustenance is determined by Allah .۱ and the day when Allah would divide his blessings on His servants for the next year. It is for this reason that the Ahlul Bayt have advised their followers to refrain from work, .school, etc... on this day

They considered this day as a day of Eid and thus, encouraged their followers to .۲ clean their house, apply perfume, wear clean, new clothing and all of the other acts related to Eid. Again, the Ahlul Bayt have told us to mark this day in a solemn manner .and with grief and sorrow with ‘modest’ and ‘simple’ dress

The Bani Umayyah used to fast on this day and even still, many followers of the Bani .۳ Umayyah (those who make up a majority of the Muslims of the world) fast on the day of ‘Ashura claiming that the Prophet did so in respect of Prophet Musa! Again, the Shi’a are told that to fast on this day is highly discouraged, however we are recommended to keep a half-day fast (Faqqah) as a sign of grief and remembrance of .the hunger and thirst felt on the day of ‘Ashura

The fourth thing innovated in the faith was to make special Du’a for the greatness .۴ of the day and to ask for Barakat from Allah. Again, the followers of the Ahlul Bayt have been taught to make Du’a and the Ziyarat in

which we recall the grief of the family and to ask Allah for benefits – but not of the .material, worldly type

In a long tradition from Imam al-Ridha he has cleared this lie (that the day of ‘Ashura is a day of celebration) and has said (at the end of the hadith), “…the person who takes the day of ‘Ashura as a happy one will be raised up on the Day of Judgement with Yazid and ‘Ubaydullah b. Ziyad and ‘Umar b. Sa’d in the lowest regions of the Hell ”.Fire

Section Twenty Four

أَللَّهُمَّ الْعَنْ أَبا سُفْيانَ وَمُعَاوِيَهَ وَيَزِيدَ بْنَ مُعَاوِيَهَ عَلَيْهِمْ مِنْکَ اللَّعْنَهُ أَبَدَ الأَبِدِينَ، وَهـذَا يَوْمٌ فَرِحَتْ بِهِ آلُ زِيادٍ وَآلُ مَرْوانَ بِقَتْلِهِمُ الْحُسَيْنَ صَلَواتُ اللّهِ عَلَيْهِ، أَللَّهُمَّ فَضاعِفْ عَلَيْهِمُ اللَّعْنَ مِنْکَ وَالْعَذابَ الأَلِيمَ.

O’ Allah! Curse Abu Sufan and Mu’awiyah and Yazid b. Mu’awiyah – upon them may “ Your curse be forever and eternity. And this is the day when the family of Ziyad were happy and so were the family of Marwan at their killing of Husayn, may the Prayers of Allah be upon him. O’ Allah! Increase upon them Your curse and (Your) painful ”.punishment

Once again we see the curse being sent upon specific individuals and once again, we .ask Allah to remove His mercy from these individuals due to their wicked acts

Abu Sufyan remained a polytheist until his death and thus, died in opposition to Allah and His Messenger. The same can be seen for his off-spring – his son

and grandson, Mu'awiyah and Yazid - who although 'openly' accepted Islam, were the greatest opponents to Allah and His Messenger! It was not until the reign of the ۳rd Caliph that Mu'awiyah finally began to take a prominent role in the government – after all, he was from the same family as Uthman. However, this did not stop him from having Uthman killed and then pinning the blame on the Commander of the Faithful 'Ali so that the people would rise up against him!

Mu'awiyah continued his evil plots during the caliphate of Imam 'Ali and his son, Hasan al-Mujtaba. Alhamdulillah, after he was sent to the hell fire, his son Yazid was appointed as the Caliph of the Muslim nation! Thus, they were the ones to bring the monarchy to Islam – something seen in many Muslim countries even today!

Where as it would take books to describe Mu'awiyah's deviations, we mention just a few so we can better under why we curse him: he was the first to perform Jumuah Salat on Wednesday; he permitted a person to marry to sisters at one time (which is forbidden in Islam); he introduced the Adhan on the day of 'Eid al-Adhha and 'Eid al-Fitr; he recited his Salat in full while on a journey; he made use of pure silk and gold which is forbidden for men; he did not implement the Islamic penal code; he drank alcohol in the open; he established the

monarchy in Islam; he cursed the family of the Prophet – especially Imam 'Ali in the open and made it a part of the Jumuah Khutbah without which the Jumuah Khutbah was invalid; he prohibited people from narrating ahadith of the Prophet, and ...hundreds of other things

The actions of Yazid were no less – including the act of killing the grandson of the Prophet, attacking the Holy Ka'bah and destroying it and hundreds of other acts ...during his three years and six months of "leadership" of the Muslim nation

Section Twenty Five and Twenty Six

أَللَّهُمَّ إِنِّی أَتَقَرَّبُ إِلَيْکَ فِی هـذَا الْيَوْمِ، وَفِی مَوْقِفِی هـذَا، وَأَيَّامِ حَيَاتِی بِالْبَرَاءَهِ مِنْهُمْ، وَاللَّعْنَهِ عَلَيْهِمْ، وَبِالْمُوَالاهِ لِنَبِيِّکَ وَآلِ نَبِيِّکَ عَلَيْهِ وَعَلَيْهِمُ أَلسَّلاَمُ.

O' Allah! Surely I seek nearness to you on this day (the Day of 'Ashura) and in this" place (which I am in) and in all days of my life by disassociating myself from these people and sending curses upon them and through my love and friendship to Your ".Prophet and the family of Your Prophet, peace be upon him and upon all of them

Once again, we return to the over-riding theme in all of our supplications and Ziyarat which is the Monotheism of Allah and seeking nearness to Him through individuals .whom He has appointed as our guides

This line of the Ziyarat shows that the closeness which we ask Allah for is not limited to a particular day or place we are in – rather, it is for all time and for anywhere in

.which we remember the Imam and his sacrifice

In actuality, this line of the Ziyarat is a summary of the entire visitation – love and hate – which we have covered in previous sections of this exposition.

أَللَّهُمَّ الْعَنْ أَوَّلَ ظالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآخِرَ تابِعٍ لَهُ عَلى ذلِكَ. أَللَّهُمَّ الْعَنِ الْعِصابَةَ الَّتِى جاهَدَتِ الْحُسَيْنَ وَشايَعَتْ وَبايَعَتْ وَتابَعَتْ عَلى قَتْلِهِ، أَللَّهُمَّ الْعَنْهُمْ جَمِيعاً.

“O’ Allah! Curse the first tyrant who oppressed the right of Muhammad and the family of Muhammad and the next person who followed him on this path. O’ Allah! Curse the group who fought against Husayn and those who followed them and supported them and assisted them in killing him. O’ Allah, curse all of them!”

The meaning of “…the first oppressor…” is not necessarily the first person who oppressed the family, just as the meaning of “…the next person…” does not necessarily mean the second one who followed. Rather, it means those individuals who initiated the oppression against the Prophet and his family and those who continued and perpetuated this act – even up until today (those who are happy and content and supportive of what was carried out).

Can someone actually “…oppress the rights of Muhammad and the family of Muhammad?” Without doubt, this does not refer to the status of Prophethood and Imamate as these are Allah Given and no one can take them away. Thus, what this means is that we are sending curses upon

those who prevented the Prophet and his family from enacting the status which they were given and from leading the community based on their Imamate. Thus, ‘oppressing the rights…’ means preventing the Imam from fulfilling his Imamate over the nation and ensuring that all of the Islamic commandments are put into practice .’which was obviously not done during the ruling ‘Caliphs

We have been recommended to recite this section ١٠٠ times in order for our Ziyarat to be ‘complete’, however, what is the reason for this? One possible reason for the recitation is to instil a sense of hatred and enmity for the killers of the grandson of the Prophet. It is possible that out of these ١٠٠ times, our attention may slip away a few times, thus rendering these curses as not coming from the bottom of our heart, however without doubt, if we repeat it ١٠٠ times, we are guarantee that atleast one of .these ١٠٠ would be done sincerely and with true faith in what we are saying

Section Twenty Seven

أَلسَّلاَمُ عَلَيْكَ يَا أَبا عَبْـدِ اللّهِ وَعَلَى الأَرْواحِ الَّتِى حَلَّتْ بِفِنائِكَ، عَلَيْكَ مِنِّى سَـلامُ اللّهِ أَبَـداً مَا بَقِيتُ وَبَقِىَ اللَّيْلُ وَالنَّهارُ، وَلاَ جَعَلَهُ اللّهُ آخِرَ الْعَهْدِ مِنِّى لِزِيارَتِكُمْ، أَلسَّلاَمُ عَلَى الْحُسَيْنِ، وَعَلَى عَلِيِّ بْنِ الْحُسَيْنِ، وَعَلَى أَوْلادِ الْحُسَيْنِ، وَعَلَى أَصْحابِ الْحُسَيْنِ.

Peace be upon you O’ Aba ‘Abdillah and upon the souls which were annihilated with“ you. Upon you, from me, is the peace of Allah for eternity, as long as the night and the day

remain and please do not make this (Ziyarat) as my last contact with you. Greetings be upon Husayn, and upon ‘Ali the son of Husayn and upon the children of Husayn and ”.upon the companions of Husayn

This section which is also recited ۱۰۰ times is one in which we express our love and .greetings to the Imam, his family and the companions killed with him

The first point of importance in this section is that these greetings which we convey to our Imam are perpetual and do not end with the day of ‘Ashura – rather, they continue on until the end of this world. From this, we can understand that even if we are physically dead in our graves, we, the true Shi’a would continue to send our .greetings to the Imam even from our station in Barzakh

Who is ‘Ali b. Husayn whom we send our greetings to? Is this the ۴th Imam, As-Sajjad, or someone else? Seeing as how this Ziyarat is in regards to those murdered with the ۳rd Imam, we can state that this is none other than ‘Ali b. Husayn whom we refer to as ‘Ali Akbar. As we know, the fourth Imam was protected and saved on the day of .‘Ashura as through him, the remaining eight Imams came forth

Who are the children of Husayn whom we send our greetings upon? Historians have :mentioned that the Imam had four sons

۱. ‘Ali al-Akbar whose

;mother was Laila

Ali al-Awsat (Imam Zainul Abideen) whose mother was the daughter of Yazdjard‘ .٢
;the Emperor of Iran

;Abillah (‘Ali al-Asghar) whose mother was Rabab .٣

.’Ja’far b. Husayn who died before the event of Karbala .۴

:As for his daughters, they include

;(Ruqayyah whose mother was Rabab (also known as Sakinah .١

.Fatimah whose mother was Ummul Ishaq, the daughter of Talhah .٢

The companions who were killed in Karbala’ are numerous and although the historians differ on the exact number, those from the Bani Hashim numbered ١٧ who
:include

;(Ali Akbar (‘Ali b. Husayn‘ .١

;Abillah b. ‘Ali the son of Ummul Banin‘ .٢

;Abbas b. ‘Ali the son of Ummul Banin‘ .٣

;Ja’far b. ‘Ali the son of Ummul Banin .۴

;Uthman b. ‘Ali the son of Ummul Banin‘ .۵

;Muhammad (Asghar) b. ‘Ali .۶

;(Abillah b. Husayn (‘Ali Asghar the baby‘ .٧

;Abu Bakr b. Hasan b. ‘Ali, the son of Imam Hasan al-Mujtaba .٨

;Qasim b. Hasan b. ‘Ali, the son of Imam Hasan al-Mujtaba .٩

;Abillah b. Hasan the son of Imam Hasan al-Mujtaba‘ .١٠

;Awn b. ‘Abillah b. Ja’far b. Abi Talib‘ .۱۱

;Muhammad b. ‘Abillah b. Ja’far b. Abi Talib .۱۲

;Ja’far b. ‘Aqil b. Abi Talib .۱۳

;Abdul Rahman b. ‘Aqil b. Abi Talib‘ .۱۴

;Abillah b. Muslim b. ‘Aqil b. Abi Talib‘ .۱۵

;Abillah b. ‘Aqil b. Abi Talib‘ .۱۶

Muhammad b. Sa’id b. ‘Aqil b. Abi Talib .۱۷

The resting place of all of the martyrs of the Bani Hashim is at the feet of the body of Imam Husayn (peace be upon him). A separate grave was dug

for them and they were buried at this spot – with the exception of al-’Abbas b. ‘Ali (peace be upon him) whose burial place is the same location as where he was .martyred

The total number of the rest of the martyrs is also a point of difference of the scholars. The maximum number given is ١١٢ however the number of ٧٢ is one of the .most accepted numbers as this is the minimum number of followers killed

The burial spots of the rest of the martyrs are also different and they are all buried around the grave of Imam Husayn (peace be upon him) in various locations however the spots of most of their graves is not precisely known even today. Of all of these graves, only two are exactly known and these are the graves of Habib b. Mazahir Asadi which is located inside the Hair (the area where Imam Husayn (peace be upon him) is buried) to the right of the body while the other is that of Hurr b. Yazid al-Riyahi .(who is buried a few kilometres from the grave of Imam Husayn (peace be upon him

Section Twenty Eight

أَللَّهُمَّ خُصَّ أَنْتَ أَوَّلَ ظالِمٍ بِاللَّعْنِ مِنّی، وَابْـدَأْ بِهِ أَوَّلاً، ثُمَّ الْعَنِ الثّانِیَ وَالثّالِثَ وَالرّابِعَ. أَللّهُمَّ الْعَنْ یَزیـدَ خامِساً، وَالْعَنْ عُبَیْدَ اللّهِ بْنَ زِیادٍ وَابْنَ مَرْجانَهَ وَعُمَرَ بْنَ سَعْدٍ وَشِمْراً وَآلَ أَبی سُفْیانَ وَآلَ زِیادٍ وَآلَ مَرْوانَ إِلی یَوْمِ الْقِیامَهِ.

O’ Allah! Particularly curse the first tyrant, a curse from me, and begin the first curse“ with him

and then send the curse on the second and the third and then the forth (tyrant). O' Allah curse Yazid, the fifth (tyrant) and curse 'Ubaydullah b. Ziyad and Ibne Marjanah and "Umar b. Sa'd and Shimr and the Family of Sufyan and the family of Ziyad and the ".family of Marwan until the day of Judgement

As we draw a close to this Ziyarat, we once again bring to memory those specific tyrants who began the movement against the family of the Prophet and ask Allah to remove His mercy from them. The individuals mentioned here number ١١ - who are these people and what did they do – we explain this in detail so as to better understand why we curse all of them. One point should be mentioned that although some people were not present in the event of Karbala' however if they are 'gathered' in this group, then this is due to the fact that they were pleased with what occurred – .even though they may not have had a direct hand in the killing

Also, it should be noted that 'Ubaydullah b. Ziyad and Ibne Marjanah are one person however he has been mentioned twice since his mother and father were both adulterers and thus, there is no clear record of whose child he was. This shows the despicability of the act of adultery that a child is sometimes left with no lineage and mentioning him twice would also remove the doubt from

the people’s minds that ‘Ubaydullah b. Ziyad as being another person who was not guilty of the crimes in Karbala’.

۱. The first tyrant – The First Caliph who ruled for ۲ years and ۳ months:

a. Stealing the Caliphate from the Commander of the Faithful ‘Ali b. Abi Talib (peace be upon him).

b. Ordering the Imam (peace be upon him) to be tied and bound and dragged through the streets of Madina to give the Bay’at.

c. Ordering the daughter of the Prophet, Fatimah az-Zahra (peace be upon her) to be attacked and beat up – thus, causing her to have a miscarriage, losing her son Mohsin and which lead to her death.

d. Designating the second Caliph through his will.

۲. The second tyrant – The Second Caliph who ruled for ۱۰ years and ۶ months:

a. Stealing the Caliphate from the Commander of the Faithful ‘Ali b. Abi Talib (peace be upon him).

b. Planning the event of attack against Imam ‘Ali b. Abi Talib (peace be upon him) and Fatimah Az-Zahra (peace be upon her) after the death of the Prophet.

c. Organizing the stealing of the Caliphate and placing the first Caliph in his seat at the Saqifah.

d. Many innovations in the faith of Islam such as:

- Prohibiting Mut’ah of the woman and Mut’ah of the Hajj;
- Adding the line, ‘As-Salat is better than sleep’ [الصلاه خير من النوم] to the Adhan of Fajr;
- Bringing upon new rulings in regards to the divorce, and many other acts.

e. Inappropriate distribution of the public

.treasury

.f. Racial discrimination between Muslims

.g. Making Mua'wiyah the governor of present day Syria

h. Selectively implementing the Islamic penal code by turning a blind eye to his friends .and family members who committed acts contrary to Islamic legislation

i. Designating the third Caliph through his twisted and perverted "Council" to assign .who would succeed him

:The third tyrant – The Third Caliph who ruled for approximately ۱۲ years .۳

a. Stealing the Caliphate from the Commander of the Faithful 'Ali b. Abi Talib (peace be .(upon him

.b. Many innovations in the faith of Islam

c. Putting forth his government without keeping the common people in mind for .positions and relating positions to family and friends

.d. Appointing people to government positions who were not worthy of such positions

.e. Limiting the Public Treasury to the Bani Umayyah

.f. Racial discrimination amongst the Muslims

g. Physically attacking and assaulting people who were not happy with the situation of .the government and their policies

h. Showing respect to the prime enemies of Islam and the teachings of the Prophet .(blessings of Allah be upon him and his family) such as Marwan b. Hakam

The acts of aggression of the rest of those cursed in this section are too numerous to .mention and thus, we leave this for the readers to investigate and research

Section Twenty Nine

أَللَّهُمَّ لَكَ الْحَمْدُ حَمْدَ الشَّاكِرِينَ لَكَ عَلَى مُصَابِهِمْ، الْحَمْدُ لِلّهِ عَلَى عَظِيمِ رَزِيَّتِي، أَللَّهُمَّ ارْزُقْنِي شَفاعَةَ الْحُسَيْنِ يَوْمَ الْوُرُودِ، وَثَبِّتْ لِي قَدَمَ صِدْقٍ عِنْدَكَ مَعَ الْحُسَيْنِ وَأَصْحابِ الْحُسَيْنِ الَّذِينَ بَذَلُوا مُهَجَهُمْ دُونَ الْحُسَيْنِ.

O’ Allah! To you belongs“

the praise, the praise of those who are thankful to You for their tribulations. All Praise belongs to Allah for my intense grief. O' Allah, grant me the blessing of intercession of Husayn on the Day of Appearance (before You) and strengthen me with a truthful stand in Your presence along with Husayn and the companions of Husayn – those ".people who sacrificed everything for Husayn

The final section of this Ziyarat which is recited in Sajdah – again, showing that this visitation is directed towards Allah and that He is always in our sight is one of thanks. We confirm that we praise Him just as those who have been plagued with tribulations .glorify and sing his praise

We also conclude our visitation with asking Allah for the permission of Husayn to intercede for us on the Day when we shall all be gathered in His presence to be accountable for our sins and that we are able to stand alongside Husayn and his .companions – those who sacrificed whatever they had for his cause

With this, we bring our visitation to the grandson of the Prophet to a close and ask Allah to accept our actions and to grant us the ability to be able to manifest all which we have said in this supplication. We also ask Allah to give us the strength to be able to love those whom He has commanded us to love and to hate those whom He has commanded

us to hate. We also ask for the Tawfeeq to be able to follow the footsteps of Husayn ...and that we are able to reject the “Islam” of Yazid and the likes of him

Du’a After Ziyarat ‘Ashura – Du’a Alqamah

In some books of supplication, this supplication is referred to as Du’a Alqamah named after the companion of Imam as-Sadiq, peace be upon him, Alqamah. However, Shaykh ‘Abbas al-Qummi quotes very clear traditions in Mafatih al-Jinan that Imam as-Sadiq, peace be upon him, recited this du’a in the presence of the companion Safwan, not Alqamah. Therefore, the correct name of this supplication is Du’a to be recited after Ziyarat ‘Ashura or Du’a Safwan.

يَا اللّٰهُ يَا اللّٰهُ يَا اللّٰهُ، يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ، يَا كَاشِفَ كُرَبِ الْمَكْرُوبِينَ، يَا غِيَاثَ الْمُسْتَغِيثِينَ، يَا صَرِيخَ الْمُسْتَصْرِخِينَ، وَيَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ، وَيَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ، وَيَا مَنْ هُوَ بِالْمَنْظَرِ الأَعْلىٰ، وَبِالأُفُقِ الْمُبِينِ، وَيَا مَنْ هُوَ الرَّحْمٰنُ الرَّحِيمُ عَلَى الْعَرْشِ اسْتَوىٰ، وَيَا مَنْ يَعْلَمُ خَائِنَةَ الأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ.

O Allah! O Allah! O Allah! O He who gives answer to the cries of the persecuted! O He who pulls out the grief-stricken from agony and anguish! O He who comes to help those who shed tears in helplessness! O he who brings relief to those who cry for help! O He who is close by, nearer than my jugular vein! O He who makes peace between heart and mind; O He whom people search in the highest and noblest perspectives; in true and evident distinctions!

O He who is Beneficent and Merciful in His authority! O He who knows what the furtive eyes betrays and what the secretive hearts conceal!

وَيا مَنْ لاَ يَخْفى عَلَيْهِ خافِيَهٌ، يا مَنْ لاَ تَشْتَبِهُ عَلَيْهِ الأَصْوَاتُ، وَيَا مَنْ لاَ تُغَلِّطُهُ الْـحاجاتُ، وَيَا مَنْ لاَ يُبْرِمُهُ إِلْـحاحُ الْـمُلِحِّينَ، يَا مُـدْرِكَ كُـلِّ فَوْتٍ، وَيَا جامِعَ كُلِّ شَـمْلٍ، وَيَا بارِىَ النُّفُوسِ بَعْـدَ الْـمَوْتِ، يَا مَنْ هُوَ كُلَّ يَوْمٍ فِى شَأْنٍ، يَا قاضِـىَ الْـحاجاتِ، يَا مُنَفِّسَ الْكُرُبَـاتِ، يَـا مُعْطِىَ السُّؤُلاَـتِ، يَا وَلِىَّ الرَّغَباتِ، يَا كافِىَ الْـمُهِمَّاتِ، يَا مَنْ يَكْفِى مِنْ كُلِّ شَـىْءٍ وَلاَ يَكْفِى مِنْهُ شَـىْءٌ فِى السَّماوَاتِ وَالأَرْضِ.

O He whom do not deceive those who do everything in secret! O He whom intermingled voices of the countless callers (supplicants) do not stop from giving answer to each and every one! O He whom wants and needs of the infinite needy do not put in confusion for attending to one and all separately! O he whom clamorous determined pleading of petitioners do not upset! O He who reaches and takes hold of everything that tries to escape! O He who keeps together and brings into harmony people who know and understand! O He who examines the souls when they present themselves before Him after death! O he who, each day, has (new) distinct glory! O Fulfiller of wants and needs! O He who gives confront and respite in distress! O He who liberally satisfies those who solicit His favours! O He who stands by and follow close upon those who humble and fervently call

on Him! O He who effectively support those who make sincere efforts! O He who is equal to and can do anything instead of another in the matters concerning all things; and nothing, in the heavens and the earth, can be out of the reach of or is free from .His hold

أَسْأَلُکَ بِحَقِّ مُحَمَّدٍ خَاتَمِ النَّبِیِّینَ، وَعَلِیٍّ أَمِیرِ الْمُؤْمِنِینَ، وَبِحَقِّ فَاطِمَهَ بِنْتِ نَبِیِّکَ، وَبِحَقِّ الْحَسَنِ وَالْحُسَیْنِ، فَإِنِّی بِهِمْ أَتَوَجَّهُ إِلَیْکَ فِی مَقَامِی هَذَا، وَبِهِمْ أَتَوَسَّلُ، وَبِهِمْ أَتَشَفَّعُ إِلَیْکَ، وَبِحَقِّهِمْ أَسْأَلُکَ وَأُقْسِمُ وَأَعْزِمُ عَلَیْکَ، وَبِالشَّأْنِ الَّذِی لَهُمْ عِنْدَکَ وَبِالْقَدْرِ الَّذِی لَهُمْ عِنْدَکَ، وَبِالَّذِی فَضَّلْتَهُمْ عَلَی الْعَالَمِینَ، وَبِاسْمِکَ الَّذِی جَعَلْتَهُ عِنْدَهُمْ، وَبِهِ خَصَصْتَهُمْ دُونَ الْعَالَمِینَ، وَبِهِ أَبَنْتَهُمْ وَأَبَنْتَ فَضْلَهُمْ مِنْ فَضْلِ الْعَالَمِینَ حَتَّی فَاقَ فَضْلُهُمْ فَضْلَ الْعَالَمِینَ جَمِیعاً.

I beseech Thee in the name of Muhammad, the last Prophet, and Ali, the commander of the faithfuls, in the name of Fatimah, the daughter of Thy Prophet, and in the name of Hasan and Husayn. I direct myself towards Thee, through them, in my address, through them I try to get a hearing, through them I put forward my case to get Thy .favours, in their names I make a request to Thee

Bound to Thee by oath, living a life according to Thy commands, I carry out my pledge by every means, in the name of the love and devotion Thou has for them, and the influence and status they enjoy in every dimension of Thy will, the superior most pre-eminence in wisdom and character Thou bestowed upon them to transcend above

everything in the whole universe, in the name of Thy name Thou revealed to them in trust, on account of which Thou chose them in preference over everything found in the heavens and the earths, through which Thou built their syndrome, developed to perfection their surpassing excellence in knowledge, learning and deeds, out of all the rest of the people, till their completeness surpassed the total achievement of all the ;people put together

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَكْشِفَ عَنِّي غَمِّي وَهَمِّي وَكَرْبِي، وَتَكْفِيَنِي الْمُهِمَّ مِنْ أُمُورِي، وَتَقْضِيَ عَنِّي دَيْنِي، وَتُجِيرَنِي مِنَ الْفَقْرِ، وَتُجِيرَنِي مِنَ الْفَاقَهِ، وَتُغْنِيَنِي عَنِ الْمَسْأَلَهِ إِلىٰ الْمَخْلُوقِينَ، وَتَكْفِيَنِي هَمَّ مَنْ أَخَافُ هَمَّهُ، وَعُسْرَ مَنْ أَخافُ عُسْرَهُ، وَحُزُونَهَ مَنْ أَخافُ حُزُونَتَهُ، وَشَرَّ مَنْ أَخافُ شَرَّهُ، وَمَكْرَ مَنْ أَخافُ مَكْرَهُ، وَبَغْيَ مَنْ أَخافُ بَغْيَهُ، وَجَوْرَ مَنْ أَخَافُ جَوْرَهُ، وَسُلْطَانَ مَنْ أَخافُ سُلْطَانَهُ، وَكَيْدَ مَنْ أَخافُ كَيْدَهُ، وَمَقْدُرَهَ مَنْ أَخَافُ مَقْدُرَتَهُ عَلَيَّ، وَتَرُدَّ عَنِّي كَيْدَ الْكَيَدَهِ، وَمَكْرَ الْمَكَرَهِ.

I request Thee to send blessings on Muhammad and on the children of Muhammad; (and) look into the causes of my sorrows, anxieties, burdens, and do away with them, let me be equal to, sufficiently instructed, while dealing with my important enterprises and efforts, (and) carry out and fulfil my obligations, set me free from the clutches of poverty and from the pangs of hunger, let me have enough to live upon, free from the .need to turn to others

Let me be an adequate match for him who, I am afraid, shall create trouble, thwart the schemes of the

one who, I am afraid, shall treat me harshly, let him, who, I am afraid, shall vex me, come to grief, expose and rebuke him, who, I am afraid, shall slander me, layout a plan to defeat him, who, I and afraid, shall try to deceive me by stratagem, take notice and act swiftly against him, who, I am afraid, shall treat me unjustly, take me into Thy custody to keep safe from the one who, I am afraid, shall tyrannize me, exercise Thy supreme authority to keep him in check, who, I am afraid, shall rule over me, outwit him, who, I am afraid, shall lay traps to deceive me cunningly, make ready a fitting reply to him who, I am afraid, shall oppress me; keep off from me the obstinate deceit .of the vindictive malicious, and the crafty artifice of the cunning imposter

أَللّهُمَّ مَنْ أَرادَنِی فَأَرِدْهُ، وَمَنْ كادَنِی فَكِدْهُ، وَاصْرِفْ عَنِّی كَيْدَهُ وَمَكْرَهُ وَبَأْسَهُ وَأَمانِيَّهُ وَامْنَعْهُ عَنِّی كَيْفَ شِئْتَ وَأَنَّى شِئْتَ.

O my Allah put an end to the intentions of him who desires to destroy me, outwit him who makes plans, keep off from me his deceit and intrigue, his hostility and fancy, keep me aloof, refusing to have anything to do with him, in whatever manner, on any .occasion, as Thou wills

أَللّهُمَّ اشْغَلْهُ عَنِّی بِفَقْرٍ لاَ تَجْبُرُهُ، وَبِبَلاَءٍ لاَ تَسْتُرُهُ، وَبِفَاقَةٍ لاَ تَسُدُّهَا، وَبِسُقْمٍ لاَ تُعَافِيهِ، وَذُلٍّ لاَ تُعِزُّهُ، وَبِـ_مَسْكَنَةٍ لاَ تَجْبُرُهَا.

O my Allah divert his attention from me and involve him in his own over bearing

anxieties which Thou will not cut down, in misfortune which Thou will not make easy to deal with, in waywardness from which Thou will not lead him back on the right path, in spiritless laziness which Thou will never change into fruitful activity, infamy and disgrace from which Thou will not allow him to rise to the surface, in broken fortune .which Thou will not let get set

أَللّهُمَّ اضْرِبْ بِالـذُّلِّ نَصْبَ عَيْنَيْهِ، وَأَدْخِلْ عَلَيْهِ الْفَقْرَ فِى مَنْزِلِهِ، وَالْعِلَّهَ وَالسُّقْمَ فِى بَدَنِهِ حَتَّى تَشْغَلَهُ عَنِّى بِشُغْلٍ شاغِلٍ لاَ فَراغَ لَهُ، وَأَنْسِهِ ذِكْرِى كَما أَنْسَيْتَهُ ذِكْرَكَ، وَخُذْ عَنِّى بِسَمْعِهِ وَبَصَرِهِ وَلِسانِهِ وَيَدِهِ وَرِجْلِهِ وَقَلْبِهِ وَجَمِيعِ جَوارِحِهِ، وَأَدْخِلْ عَلَيْهِ فِى جَمِيعِ ذلِكَ السُّقْمَ وَلاَ تَشْفِهِ حَتَّى تَجْعَلَ ذلِكَ لَهُ شُغْلاً شاغِلاً بِهِ عَنِّى وَعَنْ ذِكْرِى، وَاكْفِنِى يَا كافِىَ مَا لاَ يَكْفِى سِواكَ فَإِنَّكَ الْكافِى لاَ كافِىَ سِواكَ، وَمُفَرِّجٌ لاَ مُفَرِّجَ سِواكَ، وَمُغِيثٌ لاَ مُغِيثَ سِواكَ، وَجارٌ لاَ جارَ سِواكَ.

O my Allah let contemptible disgrace stick like a leech on the forehead between his two eyes, expose him to emptiness in every effort he makes, let wicked inclination, distraction and inactivity cut deep into his body and soul, in order that Thou diverts his attention from, me, absorbed in his own pursuits that do not free him to employ himself at another, make him think no more of me as he has willfully neglected and forgotten Thee, take away from me and throw overboard his attention, interest, communication, influence, support, and perverted thinking every evil he commits or draws it on himself, let

everything he does go waste, defective and incomplete, and do not give any letup so that he is kept fully preoccupied and gets no time to pay attention to me or think of .me

Give enough to me, O He who effectively and completely gives satisfaction. There is no one other than Thee who gives sufficiently, because Thou alone gives enough, no one else gives to the seeker’s satisfaction except Thee. Thou dispels the clouds of sorrows, no one else, save Thee can free the grief-stricken from cares. Thou comes to help, no one else, except Thee, can do a favour when called for help. Thou art near, ready to avert the danger, no one else, save Thee, is close enough to stand by in the .hour of trouble

خَابَ مَنْ كَانَ جَارُهُ سِوَاكَ، وَمُغِيثُهُ سِوَاكَ، وَمَفْزَعُهُ إِلَى سِوَاكَ، وَمَهْرَبُهُ إِلَى سِوَاكَ، وَمَلْجَؤُهُ إِلَى غَيْرِكَ، وَمَنْجَاهُ مِنْ مَخْلُوقٍ غَيْرِكَ، فَأَنْتَ ثِقَتِي وَرَجَائِي وَمَفْزَعِي وَمَهْرَبِي وَمَلْجَئِي وَمَنْجَايَ، فَبِكَ أَسْتَفْتِحُ، وَبِكَ أَسْتَنْجِحُ، وَبِمُحَمَّدٍ وَآلِ مُحَمَّدٍ أَتَوَجَّهُ إِلَيْكَ وَأَتَوَسَّلُ وَأَتَشَفَّعُ.

Comes to grief he who relies upon his own friends instead of Thee; or looks for his own supporters in place of Thee; frightened, cries for help having some one else other than Thee in mind; terrorized, runs away from the danger to a place of escape outside of Thy guaranty, and takes refuge in an asylum not watched over by Thee; and tries to bring himself to a place of safety through the help of created beings, .excluding Thee, the Creator

Therefore, Thou art my

trust, my hope, my retreat, my refuge, my security, unto which one can run for safety, for this reason I call for thy help, and seek Thy support to carry out my affairs easily and successfully, through Muhammad and the children of Muhammad I present .myself before Thee, try to draw Thy attention and ask for salvation

فَأَسْأَلُکَ یَا اللّٰهُ یَا اللّٰهُ یا اللّٰهُ،فَلَکَ الْحَمْدُ وَلَکَ الشُّکْرُ وَإِلَیْکَ الْـمُشْتَکیٰ وَأَنْتَ الْـمُسْتَعانُ.

So I beseech Thee, O Allah! O Allah! O Allah! Because (all) praise is for Thee (alone), and also prostration in thankfulness, thou alone listens to complaints, Thou alone is .called upon for help

فَأَسْأَلُکَ یَا اللّٰهُ یَا اللّٰهُ یَا اللّٰهُ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ تُصَلِّیَ عَلیٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَکْشِفَ عَنِّی غَمِّی وَهَمِّی وَکَرْبِی فِی مَقَامِی هٰذَا کَمَا کَشَفْتَ عَنْ نَبِیِّکَ هَمَّهُ وَغَمَّهُ وَکَرْبَهُ، وَکَفَیْتَهُ هَوْلَ عَدُوِّهِ، فَاکْشِفْ عَنِّی کَمَا کَشَفْتَ عَنْهُ، وَفَرِّجْ عَنِّی کَمَا فَرَّجْتَ عَنْهُ، وَاکْفِنِی کَمَا کَفَیْتَهُ،

So I beseech Thee, O Allah! O Allah! O Allah! In the name of Muhammad and the children of Muhammad to send blessings on Muhammad and on the children of Muhammad, to put to flight the sorrows, the anxieties, the burdens, now surrounding me from all sides, just as Thou made Thy Prophet free of his sorrows, anxieties and burden, and saved him from the terror of his enemies, in such manner as Thou made him to do so, let me also do the same, let me be free of care as Thou gave him joy, heart and

.confidence, let me have enough and be contended as Thou gave him sufficiently

وَاصْرِفْ عَنِّی هَوْلَ مَا أَخَافُ هَوْلَهُ، وَمَؤُونَهَ مَا أَخَافُ مَؤُونَتَهُ، وَهَمَّ مَا أَخَافُ هَمَّهُ، بِلاَ مَؤُونَهٍ عَلی نَفْسِی مِنْ ذلِکَ، وَاصْرِفْنِی بِقَضَاءِ حَوَائِجِی، وَکِفَایَهِ مَا أَهَمَّنِی هَمُّهُ مِنْ أَمْرِ آخِرَتِی وَدُنْیَایَ.

Send away from me the terror that frightens me, the encumbrance that I find burdensome, the anxieties that wear me down, freeing me from their impact. Make me use my means freely to carry out and complete my business or employment, and do anything requisite instead of another, which may make me anxious about my .affairs in this world or the hereafter

یَا أَمِیرَ الْمُؤْمِنِینَ وَیَا أَبَا عَبْدِاللّهِ، عَلَیْکُمَا مِنِّی سَلاَمُ اللّهِ أَبَداً مَا بَقِیتُ وَبَقِیَ اللَّیْلُ وَالنَّهارُ، وَلاَ جَعَلَهُ اللّهُ آخِرَ الْعَهْدِ مِنْ زِیَارَتِکُمَا وَلاَ فَرَّقَ اللّهُ بَیْنِی وَبَیْنَکُمَا.

O Ameerul-Mu'mineen! O Abaa Abillah! As long as I am alive and the days and nights follow each other I invoke Allah to send blessings on you forever and ever. May Allah not make this pledge of physical and spiritual close association with you (both) the last .fulfilment, and may Allah not separate me and you (both) from one another

أَللّهُمَّ أَحْیِنِی حَیَاهَ مُحَمَّدٍ وَذُرِّیَّتِهِ، وَأَمِتْنِی مَمَاتَهُمْ، وَتَوَفَّنِی عَلی مِلَّتِهِمْ، وَاحْشُرْنِی فِی زُمْرَتِهِمْ، وَلاَ تُفَرِّقْ بَیْنِی وَبَیْنَهُمْ طَرْفَهَ عَیْنٍ أَبَداً فِی الدُّنْیَا وَالآخِرَهِ.

O my Allah let me have a meaningful existence as Muhammad his descendants had lived, and die as they departed from this world, take to and carry out completely their creed; and raise me for the last judgement

along with the people dedicated to them, and do not cut (us) in two (groups), even for the flash of an eyelid, ever, either in this world or in the life of the hereafter.

يَا أَمِيرَ الْـمُؤْمِنِينَ وَيَا أَبَا عَبْدِاللّهِ، أَتَيْتُكُمَا زَائِراً وَمُتَوَسِّلاً إِلَى اللّهِ رَبِّى وَرَبِّكُمَا، وَمُتَوَجِّهاً إِلَيْهِ بِكُمَا، وَمُسْتَشْفِعاً بِكُمَا إِلَى اللّهِ تَعَالَى فِى حَاجَتِى هٰذِهِ فَاشْفَعَا لِى فَإِنَّ لَكُمَا عِنْدَ اللّهِ الْـمَقَامَ الْـمَحْمُودَ، وَالْـجَاهَ الْوَجِيهَ، وَالْـمَنْزِلَ الرَّفِيعَ وَالْوَسِيلَهَ,

O Ameerul Moomineen! O Abaa Abillah! I come nearer to (you both) to establish close physical and spiritual relationship, and thereby seek nearness to Allah, my lord Nourishes and your lord Nourisher, through you I direct myself towards Him, and request you to speak in favour of my immediate at hand needs and wants I have put before Allah. So please speak well of me because, of course, with Allah your thoughtful judgement is highly credible, your disposition enjoys conclusive preference, your action keeps step with precise acumen, and a sure means of approach to gain His favour.

إِنِّى أَنْقَلِبُ عَنْكُمَا مُنْتَظِراً لِتَنَجُّزِ الْـحَاجَهِ وَقَضَائِهَا وَنَـجَاحِهَا مِنَ اللّهِ بِشَفَاعَتِكُمَا لِى إِلَى اللّهِ فِى ذٰلِكَ فَلا أَخِيبُ، وَلاَ يَكونُ مُنْقَلَبِى مُنْقَلَباً خَائِباً خَاسِراً، بَلْ يَكُونُ مُنْقَلَبِى مُنْقَلَباً رَاجِحاً مُفْلِحاًمُنْجِحاً مُسْتَجاباً بِقَضَاءِ جَمِيعِ حَوائِجِى وَتَشَفَّعا لِى إِلَى اللّهِ.

I looked for and went through all possibilities and finally brought myself over to you in the hope of obtaining, speedily and successfully, fulfilment of my demands, their final settlement and favourable execution by Allah on account of your recommendations on my behalf to get Allah’s approval.

So, let not my “seeing the light” be a bitter and “fallen short” change of heart, but make my “accepting the true faith” resolution a turning point leading to preference ;and full satisfaction in the matter of the disposal of my wants and needs

إِنْقَلَبْتُ عَلَى مَا شَاءَ اللّهُ وَلاَ حَوْلَ وَلاَ قُوَّهَ إِلاَّ بِاللّهِ، مُفَوِّضاً أَمْرِی إِلَی اللّهِ، مُلْجِئاً ظَهْرِی إِلَی اللّهِ، مُتَوَکِّلاً عَلَی اللّهِ، وَأَقُولُ حَسْبِیَ اللّهُ وَکَفی، سَمِعَ اللّهُ لِـمَنْ دَعَا، لَیْسَ لِی وَرَاءَ اللّهِ وَوَرَاءَکُمْ یَا سَادَتِی مُنْتَهی، مَا شَاءَ رَبِّی کَانَ وَمَا لَمْ یَشَأْ لَمْ یَکُنْ.

I direct myself to bring myself over to that which Allah wills and commands. (because) there is no power and no might save Allah. I commit my case to Allah, anything neglected or taking place behind my back shall be taken care of Allah, I entrust Allah with the management of my affairs, and say: Allah is sufficient and enough, Allah pays attention to whoso makes a request to Him, there is nothing for me in that which is on the other side (in opposition) of Allah, and you, O my leaders, ultimately that which my .lord Nourisher wills takes place, and happens not that which He wills not

وَلاَ حَوْلَ وَلاَ قُوَّهَ إِلاَّ بِاللّهِ أَسْتَوْدِعُکُمَا اللّهَ، وَلاَ جَعَلَهُ اللّهُ آخِرَ الْعَهْدِ مِنِّی إِلَیْکُمَا.

There is no power and no might save in Allah. Unto you (both) I have come with love and affection, motivated under Divine incentive. May Allah not make my this pledge of physical and spiritual close association with

.you (both) the last fulfilment

إِنْصِرَفْتُ يَا سَيِّدِى يَا أَمِيرَ الْمُؤْمِنِينَ وَمَوْلاىَ وَأَنْتَ يَاأَبَا عَبْدِاللّٰهِ يَا سَيِّدِى وَسَلاَمِى عَلَيْكُمَا مُتَّصِلٌ مَا اتَّصَلَ اللَّيْلُ وَالنَّهارُ، وَاصِلٌ ذٰلِكَ إِلَيْكُمَا غَيْرُ مَحْجُوبٍ عَنْكُمَا سَلاَمِى إِنْ شَاءَ اللّٰهُ. وَأَسْأَلُهُ بِحَقِّكُما أَنْ يَشَاءَ ذٰلِكَ وَيَفْعَلَ فَإِنَّهُ حَمِيدٌ مَجِيدٌ.

I take advantage O my leader, O Ameerul Moomineen, O my friend to whom I have surrendered, body and soul, and you O Abaa Abillah, O my leader, and pay respects with love and affection, nonstop, (till) do not carry embracing days and nights, closely embracing it, to you, if Allah so wills, without ever being separated, in your names I beseech Him, that He wills it and does it because verily it is He who alone is praised, .and he brings about beautiful things

إِنْقَلَبْتُ يَا سَيِّدَىَّ عَنْكُمَا تَائِباً حَامِداً لِلّٰهِ شَاكِراً رَاجِياً لِلْإِجابَةِ، غَيْرَ آيِسٍ وَلاَ قَانِطٍ، آئِباً عَائِداً رَاجِعاً إِلَىٰ زِيَارَتِكُمَا، غَيْرَ رَاغِبٍ عَنْكُمَا وَلاَ عَنْ زِيَارَتِكُمَا بَلْ رَاجِعٌ عَائِدٌ إِنْ شَاءَ اللّٰهُ.

see the light and bring myself over to you, accepting the true faith, sorry for my earlier ignorance, thankful to Allah, always hopeful of getting His favour, never giving into despair, nor losing heart, ever ready to be near you, coming back again and again to see you, never "not longing" for your nearness, but, if Allah so wills, shall be always .in your neighbourhood as an everyday habit

وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّٰهِ، يَا سَادَتِى رَغِبْتُ إِلَيْكُمَا وَإِلَىٰ زِيَارَتِكُمَا بَعْدَ أَنْ زَهِدَ فِيكُمَا وَفِى زِيَارَتِكُمَا أَهْلُ الدُّنْيَا، فَلا خَيَّبَنِىَ اللّٰهُ مِمَّا رَجَوْتُ

وَمَا أَمَّلْتُ فِی زِیارَتِکَمَا إِنَّهُ قَرِیبٌ مُجِیبٌ.

There is no power and no might save in Allah. O my leaders I long for you and love to be in your company though the worldly people looked at it with indifference and kept aloof from your friendly intercourse. May not Allah let me fall short of in that which I hope for and in that which I look long and attentively to establish everlasting reunion .with you. Verily He is near and gives positive answer to prayers

p:۸۰

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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